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RUANDA-URUNDI

SOCIAL ACHIEVEMENTS

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RUANDA-URUNDI

SOCIAL ACHIEVEMENTS

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SOCIAL ACHIEVEMENTS

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MAPS

Medical Service.

Elementary Education.

Specialized and Secondary Education.

Religious Missions.

Translated from the French
by
Goldie Blankoff-Scarr

NOTES

1) The spellings "Ruanda" and "Urundi" have been kept when referring to the native countries and the residences, although the correct spelling would be "Rwanda" and "Burundi";

2) The official spelling of the names of territorial seats has been maintained; however, since the present document has been written, the territorial organization of the Trusteeship Territory has been greatly modified in order to meet the needs involved in the evolution brought about by its imminent accession to independence.

In Burundi 10 territories are replaced by 18 provinces, whereas in Rwanda prefectures replace the former "chefferies";

3) In the native language the inhabitants of Ruanda and of Urundi are designated by the words Munyarwanda (plural: Banyarwanda) and Murundi (plural: Barundi). In conformity with the usage adopted in specialized works, we shall write a Rwanda, some Rwanda, a Rundi, some Rundi;

4) Likewise, the representatives of the country's three races are called, in the native language, Mututsi (plural: Batutsi), Muhutu (plural: Bahutu), Mutwa (plural: Batwa). Only the roots will be used here, for example: a Tutsi, some Tutsi, a Hutu, some Hutu, a Twa, some Twa;

5) The native languages are called Kinyarwanda and Kirundi. Here again, only the roots will be written: Rwanda or the Rwanda language and, likewise, Swahili and not Kiswahili.

6) In general, the statistics go as far as December 31, 1958.

Moreover, the territory of Gitarama was created on January 1, 1959. Before this date, it was an integral part of the Nyanza territory.

As a result, the statistical tables mention only the Nyanza territory. Therefore, the data included in this column concern the present territories of Nyanza and Gitarama.

All the maps, on the other hand, have been brought up to date and indicate the present-day borders of both territories.

7) The tonnage given in various tables and diagrams is indicated in short tons.

In some instances, the liquid measure has been indicated in cubic feet, this being a standard measure identical in all Anglo-Saxon countries.

CHAPTER I

PUBLIC HEALTH

SUMMARY

History of the Medical Services.

General Organization.

Public Health and Hygiene.

Preventive Medicine.

Scientific Research.

Semi-Governmental Medical Organizations.

Medical Training.

General Conclusion.

HISTORY OF THE MEDICAL SERVICES

1. — As early as 1917, two hospitals were founded in Kigoma with total capacity of twenty-two beds. These hospitals had an operating room, a laboratory and a general pharmacy.

In 1918, two hospitals were built in Kigali with the means at hand. Their facilities were rapidly improved. Two infirmaries were set up, one in Kisenyi and the other in Kitega; in 1920, a research laboratory was opened in Kitega.

In 1921, a prison built in Usumbura was converted into a hospital.

2. — During the early years, the great aim of the service was to detect as many sick people as possible; this was done by a great number of mobile medical teams which began by making a census of the population in their sectors so as not to overlook anyone. These teams treated the diseases thus discovered in medical camps which they set up for several weeks. A few dispensaries and hospitals accepted those seriously ill and others when they were living in the immediate neighborhood

3. — This work method produced excellent results. It enabled the medical personnel to collect useful information concerning the morbidity and "endemicity" of those sick in the territories prospected; this method introduced the natives to scientific medicine, taught them to appreciate it and proved its superiority over their primitive practices; it took them down the path to the dispensary.

4. — Teams continued the census and tests in the rather limited zone neighboring Lake Tanganyika and the Rusizi, zone formerly contaminated by sleeping sickness.

5. — Everywhere else, the development of medical aid to the natives was marked, on the one hand, by the extension of the activity of permanent health teams and the progressive expansion of their network and on the other hand, parallel to this movement, by the reduction in the size and then the disappearance of the testing teams which were the mobile units of the service.

GENERAL ORGANIZATION

6. — The Medical and Health Services are directed by a chief doctor and his associate, aided by a pharmacist, an intendant, a book-keeper, two secretaries, a manager for the shipment of medicine and scientific equipment, a radio technician and six clerks.

7. — There are four areas of activity :

- Medical assistance in the centers and in the rural areas;
- The Public Health and Preventive Medicine Service;
- The medical research and clinical analysis laboratories;
- Medical instruction.

8. — To the governmental medical personnel must be added that of the Belgian Catholic and Protestant missions as well as that of the foreign missions approved by the government, that of the Medical Services of philanthropic organizations and industrial companies and, finally, private physicians and pharmacists.

9. — All the medical personnel of the missions and companies are under the supervision of the sector physician who visits dispensaries once every three months and hospitals twice a year. Moreover, the sector physician inspects the governmental dispensaries within his jurisdiction every month.

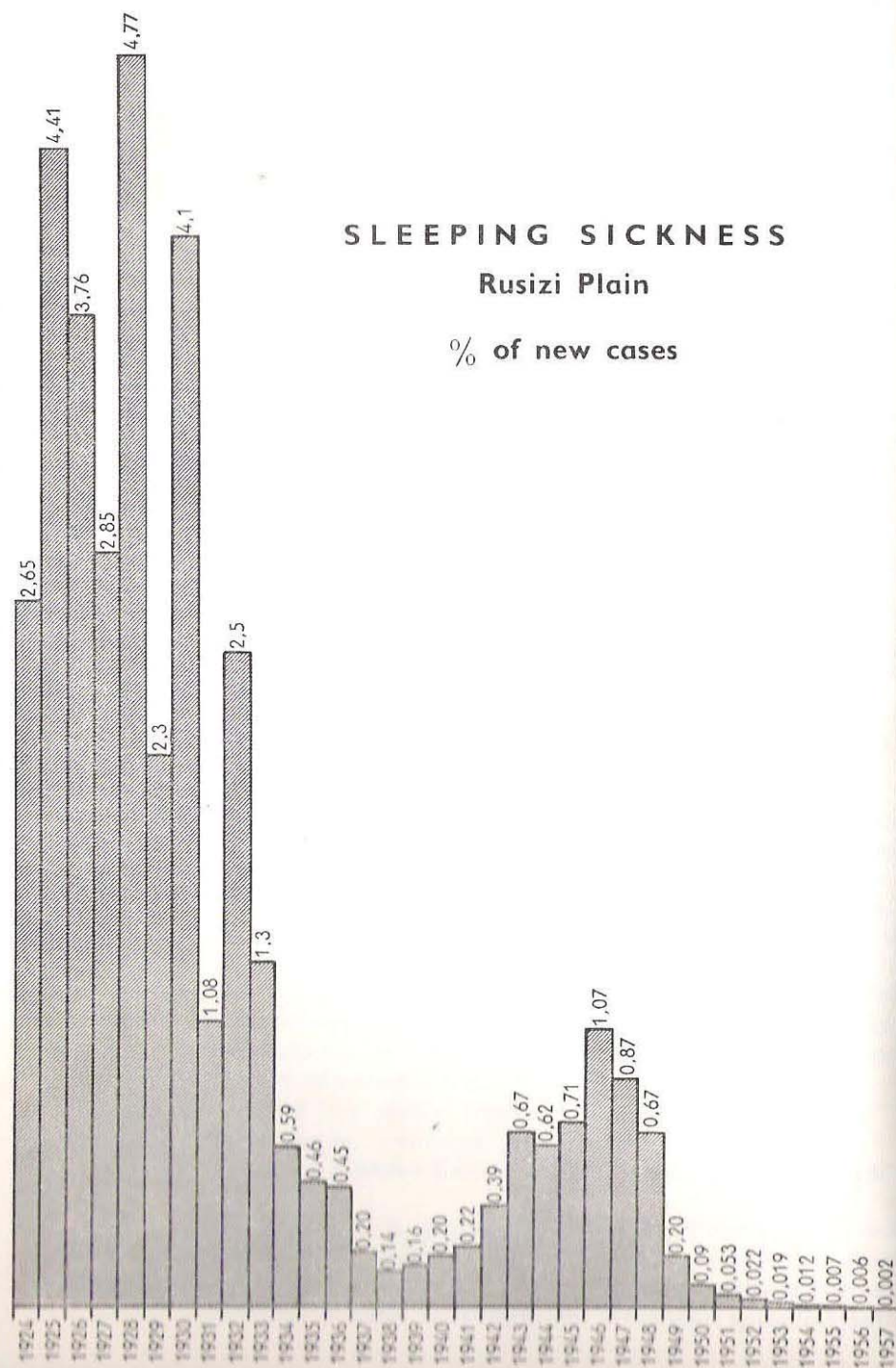
10. — Non-natives are permitted to practice the medical profession or a semi-medical activity only if they have a legal Belgian or foreign diploma recognized as the equivalent by the "Commission d'équivalence des diplômes du Ministère des Affaires Africaines". In addition, they must, with the exception of dentists, have received a Belgian or foreign diploma recognized as equivalent to that of the "Ecole de Médecine Tropicale d'Anvers". On their arrival in the Territory, they must undergo a complementary training period involving fifteen days in a hospital, eight days in a laboratory and eight days in the health service of a governmental medical unit approved for this purpose by the Governor General.

11. — The Medical Services include the following :

- The general hospitals of the government, the missions and the companies;
- The dispensaries of the government, missions, companies, and private persons;
- The Public Health Service;
- The Maternity and Infant Health Service, including the maternity clinics of the government, missions and companies, pre-natal and child welfare consultations;
- The Usumbura and Astrida medical laboratories;
- The Rwamagana and Kibumbu sanatoria;
- The Nyankanda agricultural village and hospital for lepers;
- The schools for medical assistants, nurses, medical auxiliaries, nurse-midwives, assistant midwives and assistant nurses.

PUBLIC HEALTH AND HYGIENE

12. — The main activities of the Health and Hygiene Service are the following :



- A quarantine service, controlling plane and ship traffic, inspection of hotels, stores and markets;
- An urban health service which inspects lots, makes water samplings, studies medical entomology and local malacology;
- A general health service responsible for mowing the banks of the waterways, annual spraying campaigns, the control of lots and the oil-spraying of mosquito breeding grounds, digging of cesspools, research on the tsetse fly, anopheles and mollusks, inspection of drains;
- The organization of the Health Commissions which sit in several of the territorial seats.

PREVENTIVE MEDICINE

Thanks to the effort which has been made for more than thirty years, the Medical Service has successfully organized an effective preventive and curative service against the most widespread of the tropical endemic diseases.

13. — Since the beginning of its activity, the Health and Hygiene Service has unrelentingly fought against malaria and the destruction of the anophele larva by the standard methods.

The anti-malarian prophylaxis applied during all the infant welfare consultations has greatly reduced infant mortality from this disease. Moreover, during the past few years, a systematic spraying campaign has been extended to all areas of the country below an altitude of 6,500 feet. This campaign means that more than a million native dwellings are sprayed twice a year with D.D.T. Thanks to these measures, cases of malaria have dropped 50 % in the Territory.

14. — Human trypanosomiasis (sleeping sickness) is found in two forms: on the Rusizi plain, Gambian trypanosomiasis, disease of long standing; in the eastern part of the country, Rhodesian trypanosomiasis which appeared for the first time in 1954.

The preventive measures applied since 1946 have decreased the ravages of the first form of this affection to such a degree that it is no longer a problem for the development of the region and the government has been able to carry out its mass program of resettlement here. In 1946, there were 1,363 new cases; in 1958, only 5 new cases.

The detecting and treatment of Rhodesian trypanosomiasis was immediately undertaken in all the territories in the eastern part of the country where cases had been discovered. Sixty cases were reported in 1958.

15. — The incidence of yaws is clearly dropping, especially since the widespread use of antibiotics. In 1949, 150,734 cases were treated. In 1958, the florid cases had completely disappeared and only 44,613 cases were treated for non-contagious yaws symptoms.

16. — **Recurrent fever** is disappearing and only a few sporadic cases are reported.

17. — **Tuberculosis** was already widespread in the country before the arrival of Europeans. This disease found a favorable environment on the high plateaus, with a relatively low temperature, where the quasi-cohabitation of men and cattle is an aggravating factor. It is still today a major problem.

The successive building of two sanatoria, the organization of mobile x-ray teams by the "Centre Scientifique et Médical de l'Université Libre de Bruxelles en Afrique Centrale" (CEMUBAC) make it possible to study all the means of checking this disease. The aim of the medical-social activity now going on is the improvement of nutrition and disease prevention through mass vaccination of the population. During 1957 and 1958, 113,306 vaccinations were given by the CEMUBAC and 486,267 by the government.

18. — **Leprosy** is treated with sulphones in all the hospitals and dispensaries in the Territory. There is an agricultural village and a hospital for lepers in Nyankanda. Methodic detecting of lepers is also going on jointly with the detection of sleeping sickness on the Rusizi plain as well as on the shores of Lake Tanganyika and in the eastern part of the Muhinga and Kigali Territories.

These various disease prevention methods made it possible to treat 9,517 lepers.

19. — Briefly, the preventive measures practiced by the Medical Service are on longer directed against major endemic diseases, but against all the morbidity factors in the country.

20. — When a certain level of health is reached, the measures taken in one field have automatic repercussions in the others.

The success achieved in the struggle against diseases due to water, typhoid fever and dysentery, is the result of the combined work of laboratories, social and educational services ("Protection de la Mère et de l'Enfance") and of the Native Welfare Fund which multiplied the sources of drinkable water in rural areas. This united action has completely changed the aspect of typho-dysenteric endemic diseases. Likewise, improvement in the diet, use of sulfamides and anti-biotics, and spraying have a beneficial and cumulative effect on the health capital of the country.

21. — Finally, in the field of health legislation, Ruanda-Urundi has made agreements with its neighbors and applies the conventions of the World Health Organization. Whoever enters or leaves the Territory must have a certificate of vaccination against small pox and yellow fever. Persons traveling between the Congo, the Tanganyika Territory, Uganda and Ruanda-Urundi are, however, exempt from this requirement unless they are coming from an infected district.

22. — Concerning **care of the mother and child**, prenatal and child welfare consultations subsidized by the government are very active under the control of government doctors. Sixty-two child welfare consultations were held in 1958, totaling 63,130 registrations. They gave place to 1,319,115 consultations. Anti-malaria medicine is distributed to all the children attending these consultations. In addition, since 1958, new consultations are being progressively opened in all the government dispensaries.

Forty-seven prenatal consultations are now operating; 81,063 women were registered in 1958 when 228,578 consultations were held.

23. — Women in labor are cared for in the government, rural and approved hospitals as well as in those of private companies. All the cases of dystocic delivery are treated in hospitals, solely by doctors. Normal deliveries are made by religious and lay nurses, aided by native assistant midwives. In 1958, 25,294 babies were delivered by medical units.

SCIENTIFIC RESEARCH

24. — The work done in the **Usumbura laboratory** has been devoted to clinical analyses and physio-pathological research. It has also made studies on nutrition and kwashiorkor.

25. — Since 1930, the **Astrida laboratory** has been carrying on research on rickettsiosis, that is, on exanthematic typhus and related affections. Other aspects of the local endemic disease, such as salmonellosis, have also been successfully studied. The Health and Hygiene Service has done important research on anophelism at high altitudes and its behavior when confronted with spraying of D.D.T.

26. — At the present time, research on tuberculosis is being carried on in collaboration with the CEMUBAC and the veterinary laboratory. In addition, the IRSAC center in Astrida is continuing its biometric and nutritional studies in collaboration with the Lwiro center.

SEMI-GOVERNMENTAL MEDICAL ORGANIZATIONS

27. — The "**Fonds Reine Elisabeth pour l'Assistance Médicale aux Indigènes**" (FOREAMI) (Queen Elisabeth Native Medical Assistance Fund) grew out of a study trip made to the former Belgian Congo by King Albert I and Queen Elisabeth in 1928. The aim of this Fund was to undertake intensive medical work in the former Belgian Congo and Ruanda-Urundi and to promote social services for the benefit of the native populations there. The Fund covered the necessary expenditures by carrying out its program with income from its investments, subsidies allocated to it by the government and sums contributed by charitable and welfare organizations.

28. — For the year 1958, a subsidy to FOREAMI of 7,845,000 francs was registered in the ordinary budget; this was divided as follows :

— 1,200,000 francs for the Father Damien section for the treatment of lepers;

— 3,789,000 francs for the ORAMEI (1) section.

This sum has been used for the medical, scientific and related equipping of government or mission maternities, for the complementary equipping of the existing infant welfare consultations and for the equipping of new consultations;

— 2,000,000 francs earmarked for the equipping of the Usumbura ORAMEI pilot station.

On the extraordinary budget, the FOREAMI received a sum of 9,357,000 francs for the expansion of its activity.

29. — The aim of the "Centre Scientifique et Médical de l'Université Libre de Bruxelles en Afrique Centrale" (CEMUBAC) is to study scientific, economic and social problems in Central Africa.

The medical section set up in Ruanda-Urundi has been working in the field of tuberculosis.

After having opened the Kibumbu sanatorium in February 1953 and having carried on intense medico-surgical work there, the CEMUBAC turned this establishment over to the Government Medical Service.

In April 1955, it opened a second sanatorium in Rwamagana (Gishari), in northeastern Ruanda.

30. — Besides treatment and cure sections, a preventive tuberculosis section is working in large pilot zones where tuberculosis is being detected by means of mass photographic x-rays. During these past few years, a study of the type of life and diet of the native populations, along with B.C.C. vaccinations, have made it possible to work more thoroughly.

31. — In the purely medical field, the Native Welfare Fund has undertaken the building of sanatoria, maternity clinics, dispensaries and schools for assistant midwives

Its most important contribution to the improvement of the sanitary conditions of the Territory is, however, the complete financing of the hydrological mission which is organizing the water supply of the native populations throughout the country. This activity is explained in detail in the chapter on social services.

MEDICAL TRAINING

32. — The school for medical assistants in Astrida, founded in 1936, is part of the "groupe scolaire". The courses offered cover a six-year period, of which the last two involve practical training. In order

(1) "Œuvre Reine Astrid pour la Mère et l'Enfant Indigènes" (Queen Astrid Fund for Native Mothers and Children).

to enroll in this school, one must successfully pass an examination covering work done in elementary school and three years of secondary school. Eleven diplomas were awarded in 1958; since the school was founded, a total of fifteen diplomas have been conferred.

33. — Schools for male nurses exist in Usumbura, Kigali, Ruhengeri and Kitega. The first one was built in 1950. There is a five-year cycle of studies, of which two involve practical training. In order to be admitted to these schools, one must successfully pass an examination covering the work done in elementary school and two years of secondary school. Thirty-three male nurses were graduated in 1958. These schools have conferred one hundred and three diplomas since their foundation.

34. — Schools for nurses-midwives are training women in Kabwayi and Usumbura. The admissions examination covers the work done in elementary school; it takes three years to complete the courses at these schools. There are thirteen pupils now enrolled in these courses.

35. — The entrance requirements for admission to the Usumbura school for public health assistants are the same as those for the male nurses' schools. Studies last five years, of which two years involve practical training. Four pupils were awarded diplomas in 1958 and seven are now completing their training.

36. — Schools for assistant midwives are open in Ibuye, Astrida and Kibumbu. To be admitted, the candidates must know how to read and write in one of the vehicular native languages; courses last two years. Seventeen pupils were awarded diplomas in 1958.

GENERAL CONCLUSION

37. — The level of public health has risen greatly in Ruanda-Urundi as reflected in the table below which shows the number of annual medical consultations held since 1955. Generalized spraying seems to have had a marked influence on this improvement.

Year	Total number of consultations	Percentage with regard to maximum reached
1955	9,438,088	100 %
1956	8,976,590	95.1 %
1957	7,328,786	77.6 %
1958	7,272,199	77 %

Medical personnel (1958).

	State	Missions	Private	Com- panies	Total
Doctors	53	13	14	7	87
Doctors directing laboratories	1	—	—	—	1
Doctor-Hygienist	1	—	—	—	1
Dentists	2	—	3	—	5
Biologists	1	—	—	—	1
Medical auxiliaries and sanitary agents	32	4	2	—	38
Nurses	11	29	5	2	47
Colonial assistant nurses	—	17	—	—	17
Nurse-Midwives	—	16	1	—	17
Midwives	1	3	1	—	5
X-ray technicians	1	—	—	1	2
Laboratory technicians	1	—	—	—	1
Pharmacists	1	—	—	4	5
Physical therapists	—	—	3	—	3
Editors	2	—	—	—	2
Medical assistants	91	—	—	1	92
Medical assistants in training	28	—	—	—	28
Graduate nurses	99	4	—	3	106
Associate nurses	84	—	—	—	84
Nurses in training	91	—	—	—	91
Nurse-midwives	3	3	—	—	6
Public health assistants	5	—	—	—	5
Associate public health assistants	7	—	—	—	7
Public health assistants in training	7	—	—	—	7
Nurses' aids with certificates	238	120	—	21	379
Midwives' aids with certificates	57	50	—	2	109
Skilled laboratory workers	3	—	—	—	3
	820	259	29	41	1,149

Hospitals and dispensaries (1958).

	Government		Belgian Missions		Foreign Missions		Companies		Private		Semi- governmental organizations	
	Number	Beds	Number	Beds	Number	Beds	Number	Beds	Number	Beds	Number	Beds
General hospitals	18	2,594	3	462	12	561	2	206	—	—	—	—
Dispensaries without beds	40	—	5	—	—	—	5	—	—	—	—	—
Dispensaries with beds	73	797	14	180	6	76	3	33	—	—	—	—
Maternities	18	651	7	364	15	141	1	12	—	—	—	—
Sanatoria	1	200	—	—	—	—	—	—	—	—	1	171
Leprosy hospitals	—	—	—	—	1	800	—	—	—	—	—	—
Total	150	4,242	29	1,006	34	1,578	11	251	10	—	1	171

In addition : prenatal consultations : 47
infant welfare consultations : 62

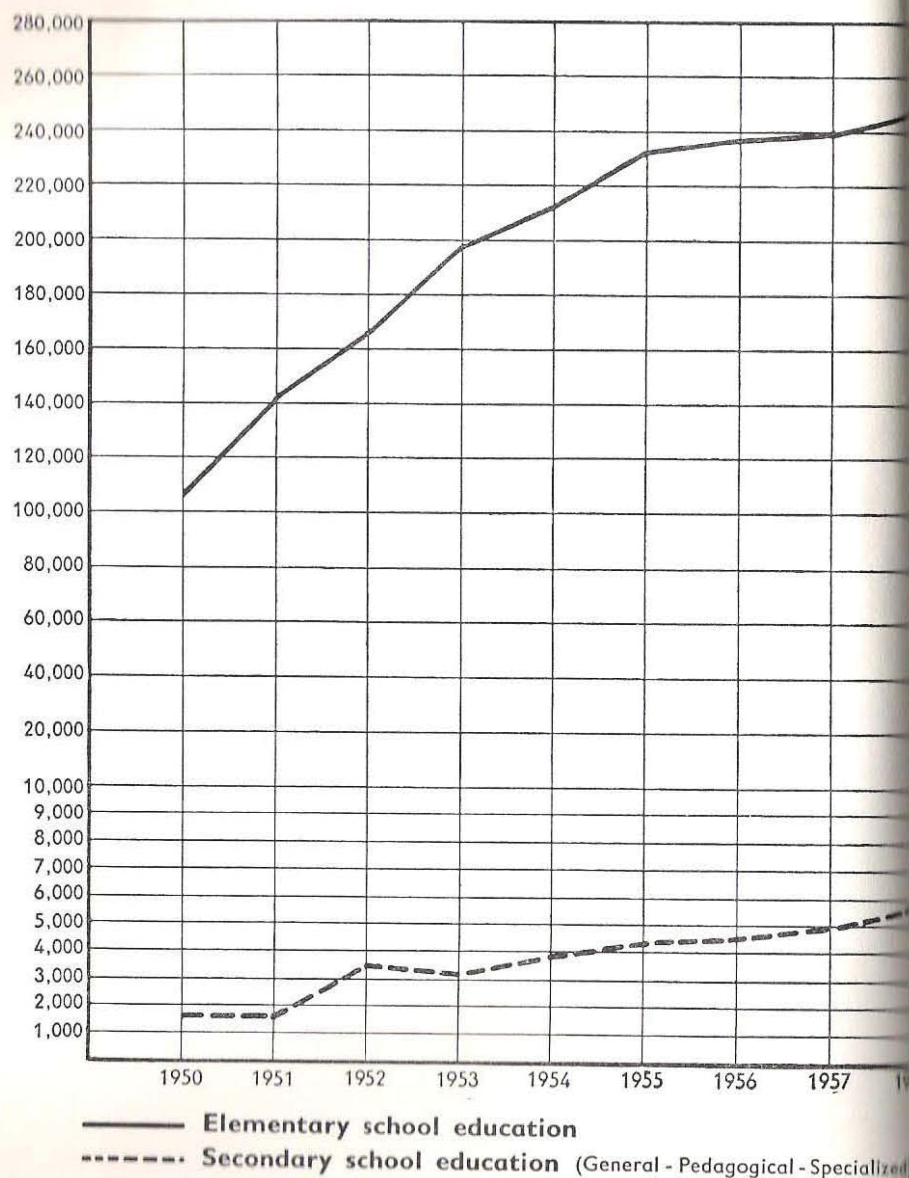
CHAPTER II

EDUCATION

SUMMARY

General Organization.
Elementary Education.
Secondary Education.
Higher Education.
Professional and Handicraft Training.
Adult and Community Education.
The FULREAC Report.

GROWTH OF THE SCHOOL POPULATION



GENERAL ORGANIZATION

38. — On May 26, 1906 a convention was signed between the Congo Free State and the Holy See; from this moment on, when the Christian missions added the task of education to their evangelical activities, the former underwent, both quantitatively and qualitatively, constant expansion and improvement, especially accelerated during these past few years. The Territory thus acquired a very diversified scholastic framework.

39. — At present there is a complete cycle of studies from primary school, where it is possible to train very young children, through the university which completes the work begun, and educates those who, tomorrow, will be called upon to assume more and more responsibility in the management of the country's affairs.

40. — There are two separate categories of educational institutions:

— Institutions following the same program as that of public schools in Belgium. They enroll European pupils and native or Asian children who may be admitted according to the rules which are becoming progressively more flexible and which may now be summed up as criteria of a medical and educational nature aimed at preserving the school population from the point of view of health and morality. These schools, located in the large centers, operate as public schools or subsidized private schools and have an exclusively European faculty;

— Institutions with African programs, which are on a slightly lower level than the above schools but improve steadily, and constitute, throughout the country, a vast network of schools in every category. Only native teachers trained in the native teacher training schools of the Territory teach in these elementary schools; on the secondary level there are both European and native teachers.

The institutions in the latter category are intended for the majority of African children and provide instruction and education for the Territory's native population through an organization geared to their needs and potentialities.

41. — The general aims of this vast emancipation, carried on with the help of the Christian missions, may be summarized in the following four points:

- To give education and instruction to young people in general;
- To provide training which prepares all the inhabitants of the country to live according to their own talents and preferences;
- To train an elite;
- To achieve these three aims while taking into account the need

to adapt scholastic activities to environmental conditions as well as to the pupils' potentialities and legitimate aspirations.

42. — These schools operate almost exclusively as subsidized institutions organized on the basis of a scholastic convention signed by the government on the one hand and by the Christian missions established in Ruanda-Urundi (both Catholic and Protestant) on the other hand; these missions are committed to respect the administrative regulations enacted.

43. — To attain the above-mentioned aims, the Catholic missions have mapped out school districts which coincide with the religious districts constituted by the apostolic vicariates. One or several (according to the size of the district) missionary-inspectors have been placed at the head of each one of these school districts; each inspector has his own district under his supervision. In addition, many different religious orders, several of which are teaching orders, work in each school district and in various kinds of schools.

44. — As for the Protestant missions, there are several missionary orders which share in the teaching of their faith. Contrary to the Catholic vicariates, the territories within which these missions carry on their educational activities are not clearly delimited, although several of them have their schools more or less grouped. Only the schools of the Church Missionary Society form a tight and dense network.

45. — The subvention policy authorized by the government for Catholic and Protestant missions participating in the overall educational task concerns building and operational expenses, according to precise rules.

The financial aid of the government must have previous approval implying that the mission fulfills the following conditions:

- To have an adequate material basis;
- To have a qualified teaching staff;
- To give free instruction on the elementary level;
- To have a minimum school enrollment that is homogeneous;
- To use, as the vehicular language, either a local language or one of the Belgian national languages;
- To be open each year for at least two hundred or two hundred and twenty days, according to the category of school;
- To devote a set amount of time every day, variable according to the type of school, to manual training;
- To follow the programs set up or approved by the Administration;
- To allow government inspection;
- To accept medical school inspection;
- To produce satisfactory results.

46. — Besides these subsidized private or parochial schools, there are a few "congreganist" government schools staffed with Catholic

teachers. These schools receive, not subsidies, but funds and depend directly on governmental technical services for their management and administration. The government assumes responsibility for all the expenses arising from the creation and administration of these schools.

47. — Finally, in its desire to participate directly in the educational program, the government has created public schools staffed with teachers who are considered as civil servants. These schools are under exclusive government control; all the expenses involved in their creation, equipping and operation are payable by the government.

48. — There is freedom of education. The schools not wishing to receive approval in view of subsidies may operate freely on the condition that their activity is not contrary to law and order, health and morality.

49. — On the elementary level, the vehicular languages are Kuvanda in the schools of Ruanda, Rundi in those of Urundi, Swahili only in the Protestant schools of the Free Swedish Mission, French in the schools of the urban centers of Usumbura; French is also the language used on the secondary level.

50. — Inspection of educational institutions is two-fold: government inspection which is within the competence of the inspectors appointed by the government and which involves public schools and approved private or parochial schools and inspection carried on by the missionary-inspectors and itinerant missionaries (elementary school extensions).

51. — The following is a list of the European and native teachers within the Educational Service (1958):

— « *Sous-statut* » (and assimilated) teachers (1958):

a) General education: elementary	114
General education: secondary	25
b) Pedagogical instruction	15
c) Homemaking instruction.	2
d) Oriented instruction (agricultural, veterinary, medical and administrative)	11
e) Arts and crafts instruction (professional schools)	47
f) University education	3
g) Administration and inspection	12

— *Subsidized private or parochial school teachers (1958):*

a) General education: elementary	6,466
General education: secondary	53
b) Pedagogical instruction	117
c) Homemaking instruction	78
d) Post-elementary education (schools for auxiliaries)	3
e) Arts and crafts instruction (handicraft schools)	48
f) Missionary-inspectors	7

ELEMENTARY EDUCATION

52. — The didactic organization of the schools following the Belgian program is the same as that of the similar Belgian institutions and the programs followed are those of Belgian elementary schools, that is the "1960 study plan" for public schools and the "Program for Elementary Catholic Schools" for subsidized parochial schools.

53. — The organization of schools following African programs is based on the following two facts :

— Most of the pupils do not reach the secondary level of studies; they remain in their traditional environment where they spend their entire lives;

— A minority of pupils is called upon to continue their studies in order to acquire more or less specialized knowledge in post-elementary and secondary classes. Thus the purpose of this instruction is two-fold :

a) To prepare the mass of pupils to contribute to the progress of their own communities;

b) To provide adequate instruction for those destined to form the future intellectual elite.

This two-fold aim has led the Administration to set up, beginning with the last years of elementary school, different programs some of which are intended for the mass and others for the future elite.

Didactic Organization.

54. — Elementary education for boys begins with a two-year program which is the same for all, forming the basis of the entire educational structure, and a third optional year intended for those pupils who are too young to begin the ordinary second level.

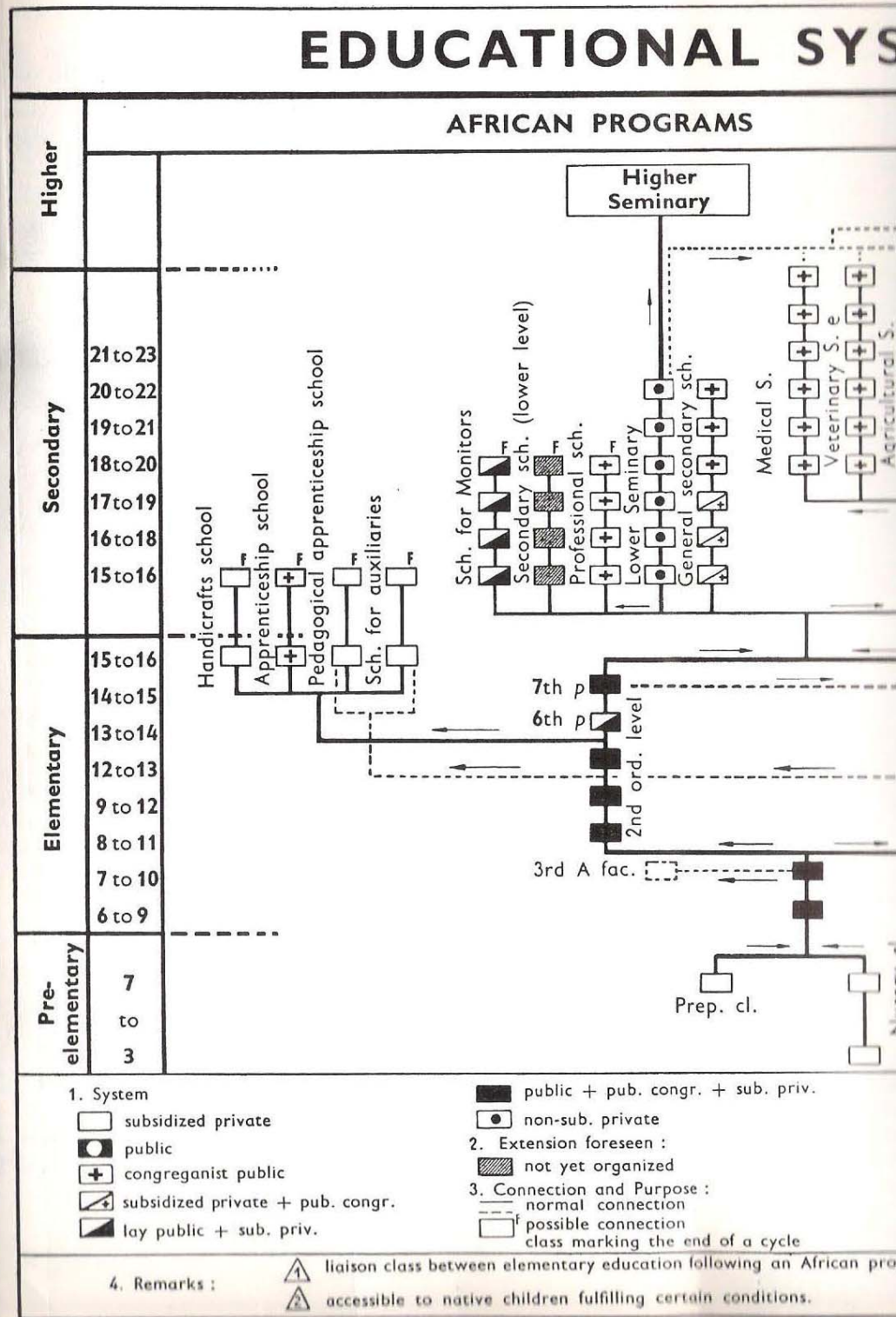
55. — The second level has a double program :

— The best pupils go on to the selective second level, lasting four years, which prepares them directly for secondary education;

— Most of the pupils go on to the ordinary second level which includes a three-year program and prepares the native either for the life he will lead in his rural environment or for post-elementary education.

56. — Pupils of the ordinary second level, that is those not selected at the end of the second year but proving themselves apt for secondary education during their studies, may transfer into a selective section by beginning a similar class again during the first two years or by attending the sixth and seventh preparatory classes at the end of the third year of the ordinary second level.

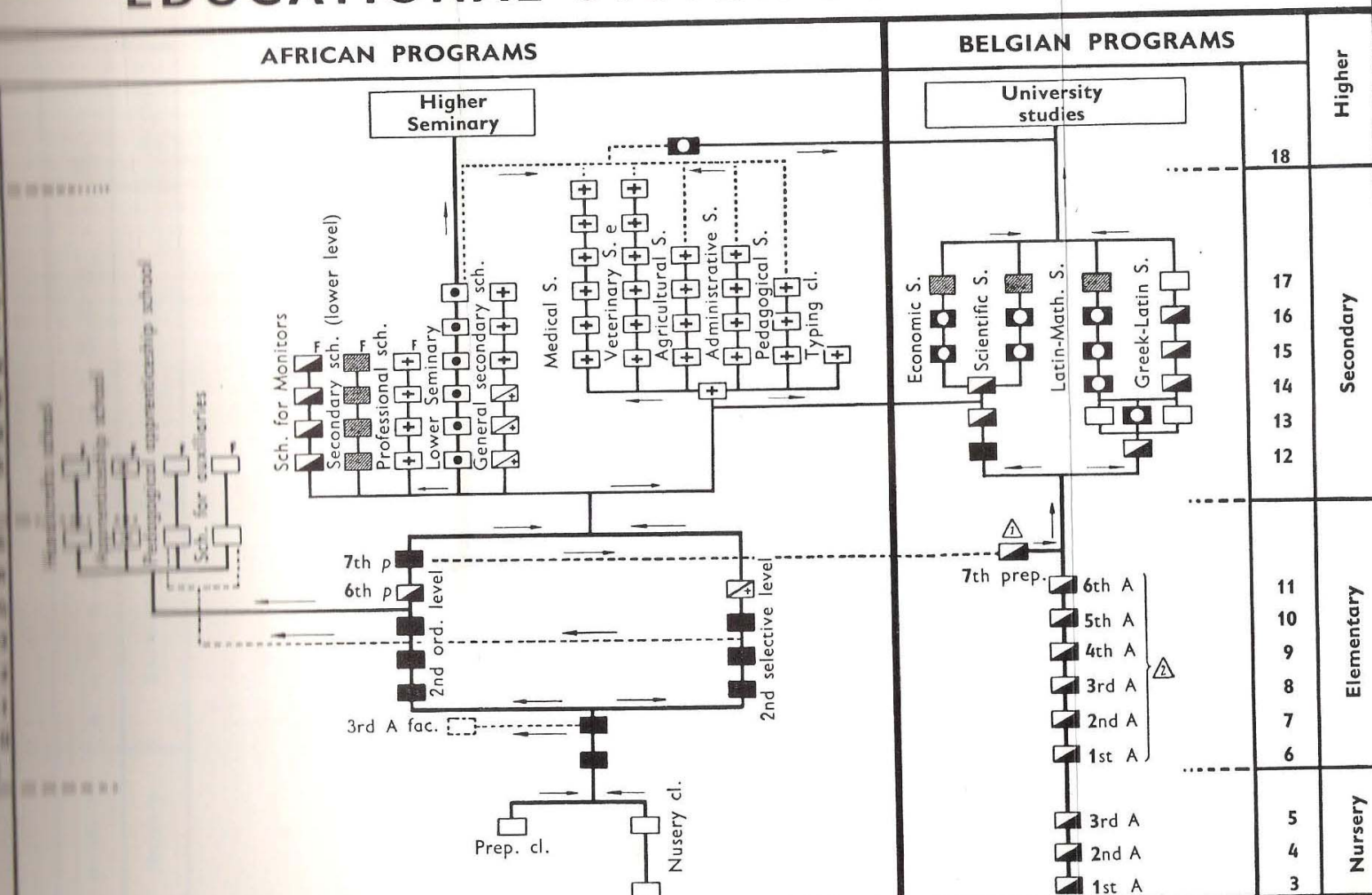
57. — Elementary education for girls includes a first level similar to that for boys and a second level split into an ordinary second level and a second "peri-elementary" homemaking level, each one including three years of study. Upon completion of the ordinary second level, the



EDUCATIONAL SYSTEM FOR BOYS

AFRICAN PROGRAMS

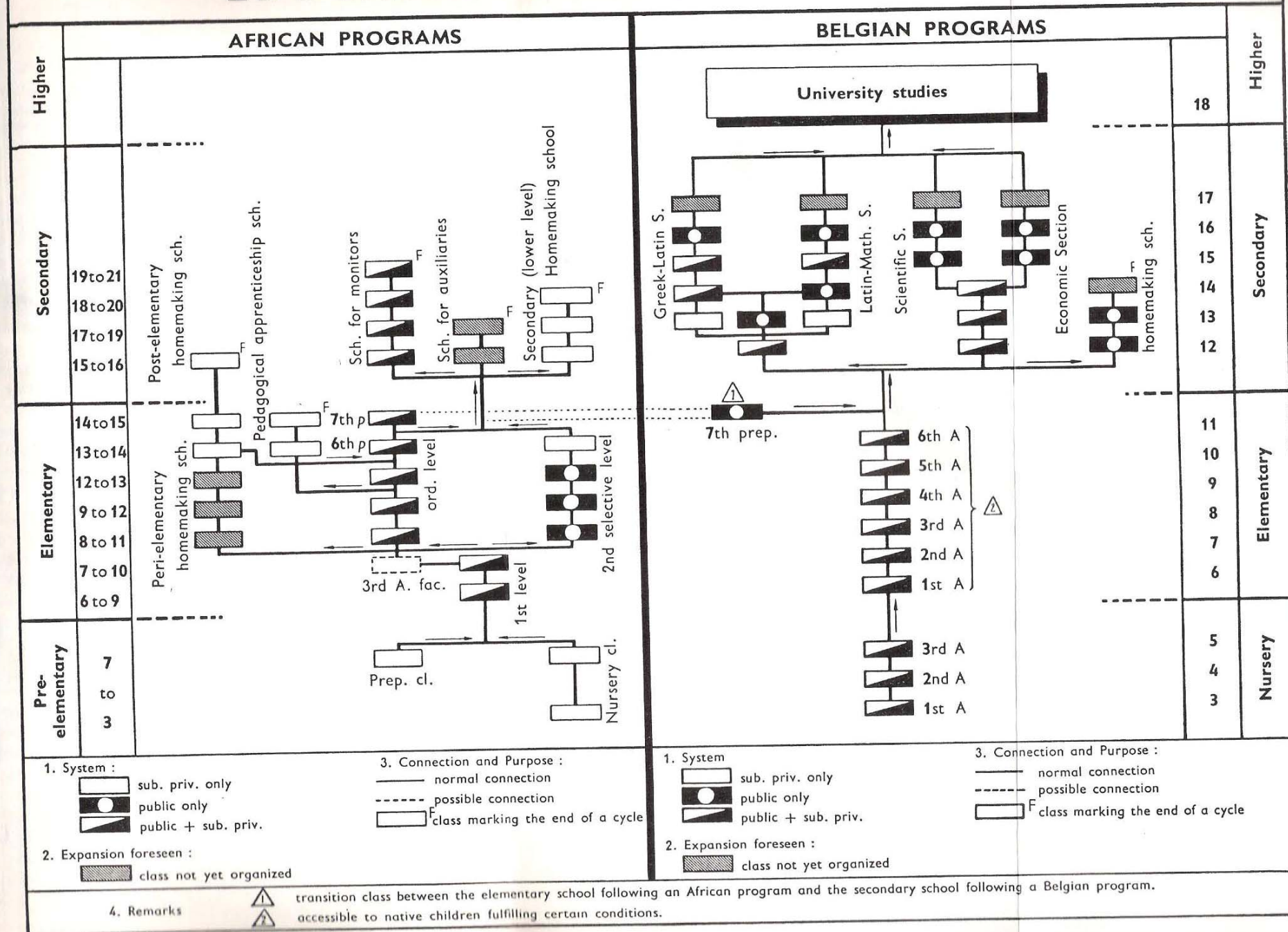
BELGIAN PROGRAMS



liaison class between elementary education following an African program and secondary education following a Belgian program.

accessible to native children fulfilling certain conditions.

EDUCATIONAL SYSTEM FOR GIRLS



pupils selected for secondary education go on to a sixth preparatory year (a seventh optional preparatory year is planned in order to strengthen the pupils' preparation).

Programs.

58. — For boys, education on the first level, without concern about selection, includes an elementary program (essential disciplines) plus educational training oriented according to general principles and in terms of local conditions. A minimum of esthetic training is also provided.

59. — On the second ordinary level, intended for pupils who have not been admitted to the second selective level, the aim of education is to maintain or arouse the pupils' interest in agricultural and handicraft activities, while continuing to give them solid elementary training. Initiation into local crafts is the intrinsic aim of the second ordinary level. This central idea is at the basis of all the disciplines and determines the practical orientation of this education.

60. — On the second selective level and in the sixth and seventh preparatory grades, the program provides for a appreciable expansion of subject matter, a more thorough knowledge of French and of the material included within the program. This program aims for a flexibility of the mind through many exercises in analysis; in addition, there is a "reasoned" examination in all fields of study and pupils must become acquainted with the principle of synthesis which crowns every detailed study. In a word, the program is set up in terms of basic instruction preparatory to secondary studies.

61. — The first level for girls differs from that for boys only in the type of manual training given.

On the second level, education for girls is aimed at the training of good future wives, mothers and homemakers, while providing good elementary instruction; in addition, attending a sixth preparatory year enables girls to go on to secondary school.

Many girls, attending co-educational schools, take the same courses as boys.

62. — There are central elementary schools, offering a complete cycle of studies, in the centers and mission posts. Around them a variable number of extension schools have been set up on the hills, depending on geographic distribution in order to diminish as much as possible the distance to be covered by pupils.

63. — A school for Asian children was opened in Usumbura in 1950 on government initiative; it has three sections, nursery, elementary and homemaking, is staffed by government teachers and follows the Belgian program; French is the vehicular language.

In September 1958, there were thirty pupils enrolled in nursery classes, one hundred eighty six in elementary classes and five in homema-

king classes. Pupils completing this school cycle may continue their studies in institutions following a Belgian program on the secondary and higher levels.

SECONDARY EDUCATION

64. — To provide pupils with a good general background, to give the majority instruction enabling them to obtain interesting intellectual positions upon completion of a whole cycle of studies, to prepare the best pupils for university education, these are the objectives pursued by secondary education, the attainment of which is already made possible to a large degree by the educational institutions mentioned below.

65. — Among the schools progressively adopting Belgian programs, may we mention particularly the "Groupe Scolaire d'Astrida" (directed by the "Frères de la Charité") which, after three years of study which are the same for everyone, guides its pupils either toward the higher cycle of modern studies or toward one of its six specialized sections (medical, veterinary, agricultural, administrative, pedagogical and secretarial); the lower cycles of modern studies of Giheta ("Pères blancs") and Rwamagana (clergy of the Namur diocese) offer two and three year courses respectively.

66. — The schools following the Belgian program and staffed with teachers having the diplomes required in Belgium are the "Athénée Royal" (public), the "Collège du Saint-Esprit" (Jesuit) in Usumbura, the "Collège du Christ-Roi" in Nyanza, the "Collège Saint-André" in Kigali, the Kiheta Secondary School, the "Collège Notre-Dame" in Kitega and the "Athénée Royal" of Kitega. The first two offer Latin and modern humanities; the first pupils were graduated from the latter in July 1958 and from the former in 1960. The Nyanza Collège (clergy of the Liège diocese) now includes the "sixième" and "cinquième latines"; the Kigali collège (clergy of the Namur diocese), the "sixième" and "cinquième modernes" and a "quatrième secondaire"; the Giheta school ("Pères blancs"), the "deuxième" and "troisième secondaires" and the Kitega Collège (clergy of the Tournai diocese), a first preparatory year.

67. — There are two schools for girls which follow the Belgian program: the "Lycée Clarté Notre-Dame" in Usumbura ("Dames de Marie de l'Urundi"), which offers the lower cycle of studies and the first part of the higher cycle of ancient and modern humanities; the modern humanities section in Kisenyi ("Religieuses de l'Assomption") offered only the first two years of study in 1958.

68. — Teacher training schools (schools for male and female elementary school teachers) and secondary homemaking schools also fall within the category of secondary educational institutions. All these establishments follow African programs which are improving progressively.

69. — Schools for pedagogical training have multiplied and expanded most spectacularly during the past few years. In 1949, there were but two schools for male and two schools for female elementary school teachers, whereas at present there are the following:

— Eleven schools for male elementary school teachers: Kitega and Zaza ("Frères de la Charité"); Byimana and Save ("Frères Maristes"); Musenyi ("Frères de la Miséricorde"); Rugari, Rutovu and Rusengo ("Missionnaires d'Afrique" or "Pères blancs"); Buhambe and Ruhengeri ("Frères des écoles chrétiennes"); Murunda (local clergy);

— Seven schools for female elementary school teachers: Bukeye and Save ("Sœurs blanches"); Busiga ("Dames de Marie"); Kigali ("Dames Bernardines"); Kiganda ("Dames Chanoinesses de Saint-Augustin"); Muramba and Byimana ("Auxiliaires Laïques des Missions");

— Three co-educational schools: Ngagara (public); Kivimba and Shyogwe ("Alliance des Missions Protestantes").

70. — There are five secondary homemaking schools: Mugera, Nyanza ("Sœurs blanches"); Kanyinya ("Dames de Marie"); Nyamasheke ("Sœurs Pénitentes d'Opbraekel") and Kigali ("Dames Bernardines"). The homemaking section annexed to the public elementary school for Asian children in Usumbura is also in this category.

71. — Schools following a Belgian program are open to all children, regardless of race, fulfilling the conditions required of Europeans; all the above-mentioned schools, with the exception of the lycée and the homemaking section of the school for Asian children in Usumbura have facilities for boarders.

72. — Finally, may we mention the specifically religious schools, not subsidized by the government: "petits et grands séminaires" (secondary schools staffed by priests and training colleges for the priesthood), noviciates for African brothers and sisters, Protestant mission schools for catechists and pastors, Moslem schools for the study of the Koran.

Higher education.

73. — Nationals of the Territory who possess a diploma recognized by "L'enseignement moyen du degré supérieur" (the three highest grades of secondary education) under the Belgian system, or who have successfully completed one year of pre-university studies may enroll either at the "Université Officielle" in Elisabethville, founded in 1957, or the "Université Lovanium" in Leopoldville, created in 1954 or they may continue their studies at a Belgian or foreign university. These universities which will include most of the departments existing in Belgium, follow the Belgian program and confer diplomas equivalent to those awarded by Belgian universities.

74. — In November 1958, the "Université Officielle du Congo Belge et du Ruanda-Urundi", with its seat in Elisabethville, opened a Department of Agronomy in Astrida.

After five years of study, students will earn the degree of agronomical engineer and zootechnician.

This Department was transferred to Usumbura in 1960. A department devoted to the first two years of study ("candidature") in the fields of philosophy and letters and political, administrative and social sciences also opened in Usumbura in 1960.

75. — Finally, the number of nationals who were enrolled in universities and institutions of higher learning in the Congo, Belgium or abroad went from about sixty in 1957 to one hundred nineteen in 1958.

76. — In 1959, the government, the Treasuries of Ruanda and of Urundi and missionary associations awarded 183 travel and study grants.

PROFESSIONAL AND HANDICRAFT INSTRUCTION

77. — Before 1949 Ruanda-Urundi had practically no professional schools.

78. — Within the framework of the Ten Year Plan, the government planned the following in 1950 :

— To create two large professional schools, one in Usumbura, the other in Kigali : for the main categories of crafts, these schools would progressively open the following sections :

a) Apprentice sections, a two-year cycle of studies on the post-elementary level, providing essentially practical instruction;

b) Professional sections giving semi-practical, semi-theoretical courses on the secondary level, lasting four years;

— To promote and encourage the organization of about thirty handicraft schools and sections in the missions of the interior.

79. — The apprentice and professional sections opened for the benefit of the industrial and urban sectors train skilled and semi-skilled labor for the various industries and businesses in the centers.

80. — The main objective of the handicraft sections is to create and develop a stable class of craftsmen in the rural areas and in this way to stimulate a revival of the rural economy.

The Usumbura professional school.

81. — The construction and equipping work, undertaken in 1949, has been carried out without interruption. The school now has a large complex of modern, well equipped buildings, including four workshops, each one with an area of 10,800 sq. ft. a covered work yard, a building housing school rooms and general services, facilities for three hundred boarders and a residence for the religious personnel.

82. — Directed by the "Frères de la Charité", in 1958 the school had two apprentice sections (mechanics and masonry), a section preparatory to professional training, three professional sections (carpentry, mechanics and electrical assembling). The professional section in electricity began in September 1958.

There were 370 pupils enrolled for the 1958-59 academic year; more than 300 of them were boarders.

The Kigali professional school.

83. — The Kigali professional school, the building of which began in 1957, will progressively acquire installations comparables to those of the Usumbura professional school and will be about as large. It has been created to operate mainly for the benefit of the centers and mining companies in Ruanda.

84. — As of February 1958, the school occupied the first portion of its permanent installations in Gicukiro (three workshops each having an area of 9,700 sq. ft. (900 square meters). The building of two supplementary workshops and of dormitories was undertaken in May 1958. In September 1958, the school had two apprentice sections (automobile mechanics and masonry), two professional sections (carpentry and mechanics), a handicraft section (tailoring) and a section preparatory to professional training.

Professional and electricity sections were opened in 1959.

Three hundred and ninety pupils, of whom 290 were boarders, were enrolled for the 1958-59 academic year.

Handicraft schools.

85. — Thirteen handicraft schools, regularly distributed throughout the Territory, operated normally in 1958. Several of these schools (Astrida, Nyundo and Nyanza) have two or three sections; masonry, carpentry, pottery making and tailoring are the trades taught in these schools.

These schools have about 560 pupils and grant between 150 and 200 certificates each year.

86. — The number of graduates who succeed in working as independent craftsmen and in finding lucrative work in their trade is still low. This is due to the lack of demand on the part of native customers and to their still limited buying power on the one hand and to the lack of zeal or perseverance of certain craftsmen on the other hand.

87. — The program of professional training suggested by the Ten Year Plan takes into account the real needs of the country and its budgetary and other possibilities. Its realization has followed, with but a slight lag, the timing originally foreseen.

88. — The number of pupils requesting admission to professional schools grows every year. Unfortunately, many of them turn to professional training because they find no place in schools of general education. Most of the young people are not very attracted by manual work or are physically inadequate which is a handicap in this field.

89. — Professional and handicraft schools are, however, continuing their educational task with ardor and perseverance; they must, in future years, improve the quality and increase the output of the industrial and handicraft workers. Thus they will contribute, to a great extent, to the social and economic development of the country.

ADULT AND COMMUNITY EDUCATION

90. — School policy provides subsidies for courses for adults organized by the missions. In order to be subsidized, these courses must enroll a minimum of fifteen people, remain open for at least thirty weeks a year and for a minimum of time each week.

91. — An annual subsidy is allocated for teachers and pupils. The subsidy granted per pupil is used to cover part of the various operating costs, with the exception of regular supplies, furnished by the pupils or the mission.

The courses for adults, either men or women, may be given only after week-day working hours or on Sunday.

92. — In the field of community educational work, one must mention the immense effort made by the Christian missions which have created, besides the subsidizable schools, thousands of "chapelles-écoles" (chapel-schools) intended for natives wishing to practice the Christian religion; these schools are attended by men and women of all ages. The religious instruction which they provide always goes hand in hand with elementary instruction in reading and, in certain cases, in writing and arithmetic, except when the pupils are too old or unreceptive.

These schools are open two, three or four days a week for about two and a half hours. They fall within the category of private, non subsidizable education and thus their structure is clearly different from that of elementary education as such.

93. — In 1951, the "Ligue des Familles Nombreuses du Ruanda-Urundi" set up an "Institut des Arts, Commerce et Métiers" in Usumbura; this Institute offers evening courses. The subjects taught include, among others, bookkeeping, stenography, typing, English, French, music, tailoring and dressmaking. This Institute has received government approval.

94. — On the initiative of private individuals, evening classes for natives were organized in the urban centers of Usumbura in 1955. They are intended mainly for adults and offer courses in French, typing,

bookkeeping and stenography. There were 148 students enrolled during the 1957-58 academic year. This school is subsidized by the government.

95. — In 1957, evening classes for natives were also set up by the "Centre social et éducatif d'Usumbura". The subjects taught are French, Flemish, English, bookkeeping, photography, first-aid and industrial drafting. About 150 pupils were enrolled. In addition, about thirty pupils attend a course in electricity, given during the day.

THE "FULREAC" REPORT

96. — The present chapter would not be complete if it did not mention the report of a study mission made up by the "Fondation de l'Université de Liège pour les Recherches Scientifiques au Congo Belge et au Ruanda-Urundi (FULREAC)" (Foundation of the University of Liège for Scientific Research in the Belgian Congo and Ruanda-Urundi).

It was in October 1957 that the vice governor general of Ruanda-Urundi requested that the FULREAC Foundation send a team of educational specialists to the Territory.

FULREAC responded to the call and, as of March 1958, the specialists requested were already working in Ruanda-Urundi (1).

The team had a three-fold mission :

— To study the true impact of our present educational effort on the population;

— To study the average fate of elementary school graduates and of those who fail in secondary school;

— To study the possibility of modifying educational measures (through an adjustment within the framework of present programs, or even through a complete reorganization of these programs), so that the inhabitants may be better prepared to become happy citizens, capable, even after a few years of schooling, to return gaily to the land and to become, thanks to their school experience, better farmers than their parents.

The mission was accorded complete freedom of action and method; it solicited the opinion of all those, black and white, who are concerned with the problems of education.

In the conclusion of its report, the mission suggested a series of measures for immediate application (2).

(1) Members of the FULREAC mission were M^{me} Dubuisson, Professor of Biology, M. Paulus, Professor of Psychology and head of the mission and M. Natalis, Professor of Pedagogy, all three of the University of Liège.

(2) Proposed measures :

To set up nursery schools staffed with young girls who have been made aware, through their own education, of the problems of child-guidance, of the family and of native society;

To mobilize all persons of good will to ensure these nursery schools and adult schools maximum success, taking into account, of course, present conditions;

The report is also concerned with the education of women and moral education, both very important problems.

Finally, it points out that the case of Ruanda-Urundi is not an isolated one, but is similar to that of many African countries; it emphasizes the fact that education is but a single element — of capital importance, it is true — of the civilizing action of Europe in Africa.

Not to fear postponing the admission of children to elementary school until the age of seven, and this for several years to come;

To raise to three the number of classes in the elementary schools of the first level. To entrust the direction of these classes to very experienced elementary school teachers. Possibly, to begin a part-time system in these schools;

To continue to eliminate the selective classes of the second level in order to do away with them completely, but to establish a minimum and a maximum program for the central elementary schools;

To eliminate the "seventh preparatory" classes;

To consider homemaking initiation for girls, and agricultural initiation for boys not as an adventitious function of the elementary school, but as the central aim of elementary education, around which formal instruction is organized;

To eliminate manual training as it is now understood, that is, as a pure expenditure of energy, arousing neither motivation nor interest, and to reorganize it in such a way as to arouse and satisfy the need for play and spontaneous interest of the child, without causing him any noticeable physical fatigue;

To encourage the initiative of native communities which aims at improving school buildings and furnishings and even at the creation of new schools. To cite them as examples in all the regions of the mandated territories;

To give particular attention to the education of women. In the present state of native society, it will be necessary to foresee a period during which the most able young girls, trained in boarding schools, youth groups, social centers and homemaking schools will be called upon to act as educators;

To set up a central jury, made up of representatives of lay, Catholic and Protestant education, which would be the only body qualified to confer graduation diplomas on elementary school teachers;

To give up European programs without hesitation and to entrust the drawing up of study plans conforming to the needs and potentialities of the natives and their culture to qualified persons who are well acquainted with Africa;

To give tangible encouragement to initiatives in the development of agricultural, handicraft and homemaking instruction;

To stimulate scientific research on the vocabulary and syntactic structure of the "basic French" to be taught to children in elementary and secondary schools and to encourage psychological studies aimed at creating an objective instrument for measuring the intelligence of the natives;

To set up a higher educational council, made up of eminent representatives of the educational services, lay education and Catholic and Protestant missions, which would meet from time to time in order to share their experience and to make suggestions in order to improve education.

Elementary education (1958).

A. — Schools following a Belgian program.

Pupils enrolled (nursery and elementary sections).

Existing schools	B	G	T	E	A	M	As
a) Public schools							
1. Preparatory section of the Athénée Royal d'Usumbura . . .	182	138	320	246	66	2	6
2. Kigali school	42	27	69	39	11	3	16
3. Kitega school	48	29	77	41	23	4	9
4. School for Asian children in Usumbura	131	85	216	—	2	—	214
b) Subsidized private schools							
1. Institut Stella Matutina in Usumbura	226	274	500	36	15	15	1
2. Institut Saint Jean.	69	71	140	95	11	14	20

B = boys,

G = girls,

T = total,

E = European children,

A = autochthonous children,

M = Mulatto children

As = Asian children.

B. — Schools with African programs.

Schools	Number of schools				Number of pupils		
	B	G	C	T	B	G	T
a) Public schools							
1st level	—	—	2	2	420	225	645
2nd ordinary level	—	—	—	—	—	—	—
2nd selective and preparatory level.	—	—	2	2	790	81	871
b) Congreganist governmental schools							
1st level	3	—	—	3	808	—	808
2nd ordinary level	1	—	—	1	272	—	272
2nd selective and preparatory level.	3	—	—	3	1,135	—	1,135
c) Subsidized private schools							
1st level	139	66	1,931	2,136	109,086	49,706	158,792
2nd ordinary level	161	66	433	660	54,283	20,524	74,807
2nd selective and preparatory level.	72	15	12	99	7,316	701	8,017

B = schools for boys,

G = schools for girls,

C = Co-educational schools,

T = total number.

C. — Chapel-Schools

(schools in which simple reading is taught).

	Numbers of schools	Number of pupils
Catholic religion	2,958	282,188
Protestant religion	1,685	76,787
Other religions :		
— Seventh Day Adventists	617	19,149
— Islam : Koranic schools	26	1,423

General secondary education (1958).

A. — Schools following a Belgian program.

Existing schools	B	G	T	E	A	M	All
Athénée Royal d'Usumbura	132	49	181	85	67	9	20
Collège du Saint-Esprit d'Usumbura . .	272	—	272	33	5	—	234
Collège du Christ-Roi in Nyanza (Ruanda)	62	—	62	—	62	—	—
Lycée Clarté Notre-Dame in Usumbura	—	61	61	41	20	—	—
Lycée de l'Assomption in Kisenyi . . .	—	70	70	—	70	—	—
Collège St. André in Kigali	92	—	92	—	92	—	—
Kiheta secondary school	35	—	35	—	35	—	—
Collège Notre-Dame de Kitega	35	—	35	—	35	—	—
Groupe scolaire d'Astrida	451	—	451	5	445	1	—
Totals . . .	1,079	180	1,259	164	831	10	254

B. — Schools with an African program.

Number of schools	B	G	T	E	A	M	All
11 schools for male monitors	1,192	—	1,192	—	—	—	—
7 schools for female monitors	—	484	484	—	—	—	—
2 co-educational schools	175	4	179	—	—	—	—
5 secondary homemaking schools. . .	—	274	274	—	—	—	—
Totals . . .	1,367	762	2,129	—	—	—	—

CHAPTER III

HOUSING AND TOWN PLANNING

SUMMARY

Housing.
Town Planning.

HOUSING

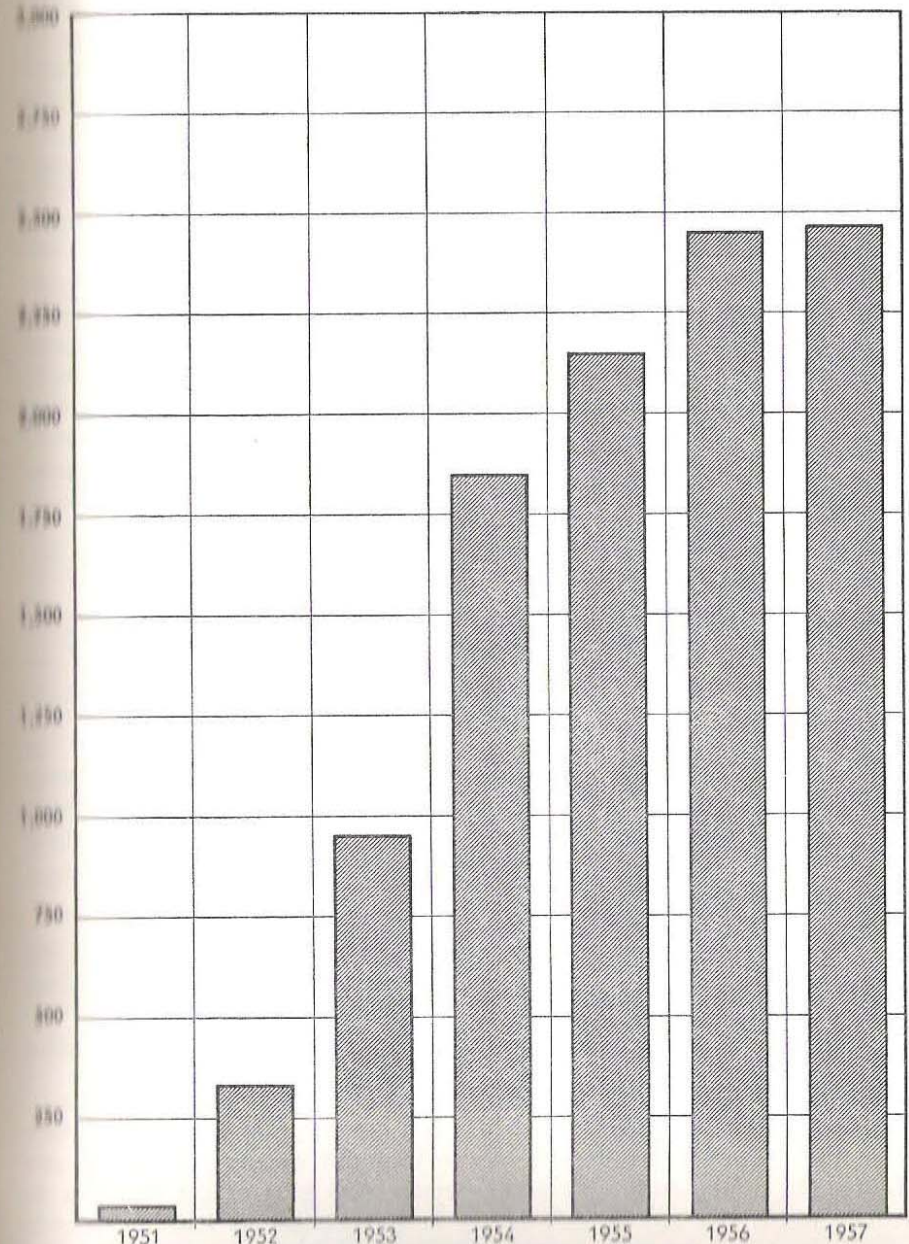
97. — The traditional manner of implanting the dwelling on the soil has already been described in the chapter on agriculture. The straw huts grouped together within the kraal, itself hidden within the banana plantation, were, in most cases, very rudimentary; traditionally they included three compartments which, although primitive, served as a common room, a kitchen-dining room and a bedroom. The hearth built in the middle of the hut between three stones, gave off a thick smoke which soon covered the thatched walls inside the hut with a layer of soot. Wattles for the ripening of food were attached to the arch. There was practically no furniture.

98. — The huts were built with rush, bamboo and poles driven into the soil along a circular line; they were bent, then tied at the top in order to form a sort of dome. Other flexible materials were placed horizontally; the poles and cross pieces together made up the frame of the hut. Last, bunches of straw covered this frame completely and made the hut look like a hive. The hut thus completed had but one very low opening which was closed by means of a reed or papyrus panel. Household utensils were just as rudimentary: a few earthenware or wooden jars, hollow gourds used as small carafes and glasses. The wealthy Tutsi, however, had the same traditional, but more spacious type of dwelling built in the same way; many of them are real works of art. The inside walls were covered with fine weaving work; artistically braided panels separated the rooms; reed and woven shelves lined the walls where various earthenware or polished wood pitchers and a great variety of baskets of all sizes were placed. The floor was covered with mats and grass attractively displayed. Special care was given to the appearance of the entrance; various symbols were worked into the decoration.

99. — Profound modifications have been taking place for several years; the straw hut is gradually losing its popularity to the rectangular cobwork cabin divided into four rooms; the beautiful huts of the wealthy families have been replaced by dwellings built of permanent materials. The enclosure itself has changed: often, instead of being in front of the main dwelling, it now forms the back yard. Rustic furniture has appeared; chairs, tables, a wooden or iron trunk, wooden beds. Household utensils are changing rapidly: aluminium or enamel dishes are commonly used and are even being replaced by crockery, whereas glasses and bottles are replacing the former gourds.

100. — The building of better dwellings has created new techniques; the cobwork of the walls is attached to a frame of poles and reeds, whereas the thatched roof rests on a framework; doors and windows

HOUSING UNITS BUILT BY THE O.C.A. IN THE NGAGARA HOUSING DEVELOPMENT



or shutters complete the house. Many wealthy families have gone even further, substituting dried or fired brick for mud, covering the house with tiles or sheet metal, laying a cement pavement, putting in good quality woodwork.

101. — In addition, the traditional isolation of houses is no longer universally respected: hamlets grow up around market places, commercial centers and administrative centers. Commercial and industrial concentration has brought about the birth of small built-up areas and natives living in them are experiencing urban life. In many places, the rural population is moving and settling along the roads and other lines of communication. A feeling for social life is sought in the native farming communities through the building of villages, civic, cultural and community centers.

102. — The labor employed by trade and industry is highly concentrated around the posts and cities, creating very serious housing problems and needs formerly unknown: garbage collection, drainage, sewer, supply of water and electricity, schools, dispensaries, administration, social services, leisure, etc. In order to carry out an urbanization program in Usumbura, the government turned to the "Office des Cités Africaines (OCA)" (Office for African Communities) which had to build some two thousand five hundred housing units, set up complete work units and erect a series of indispensable community buildings within five years. The new housing development was divided into five neighborhoods which included basic equipment, schools, athletic fields and stores. The buildings and services necessary for a population of fifteen thousand have been built in the center of the community: administration, medical care, police, religious and cultural centers, social services. The Office also carries out studies for the urbanization of older housing developments.

103. — May we also mention the construction, by the OCA, of experimental houses making possible the separate study of the incidence of various parameters — such as ceiling height, ventilation, materials used, etc. — on comfort. These studies have been entrusted to a research worker of the "Institut pour la Recherche Scientifique en Afrique centrale (IRSAC)".

104. — Besides this research, concerning the purely physical aspect of the problem, another IRSAC research worker is studying the psychic and socio-economic aspects involved.

The results of the above-mentioned research will appear in various publications.

105. — The improvement in housing has been encouraged by loans from the "Fonds d'Avances", service financed by the government for the benefit of the rural and urban areas. The gifts of the "Fonds du Roi", which has 200 million francs at its disposal in Ruanda-Urundi, are destined, for the most part, for the improvement of housing for low

income families living in rural areas (for example, permanent pavements and roofing).

TOWN PLANNING

106. — Town planning is regulated by a decree of June 20, 1957. The governor determines the localities or regions for which an urbanization plan must be drawn up; after a public survey, this plan is submitted for his approval. A general plan for Ruanda-Urundi must be determined and approved by the Minister of African Affairs. These plans will be reviewed and perhaps modified or completed every fifteen years after their application; in addition, the opinion of a Consultative Commission will be solicited regarding any question submitted for its examination by the Governor in application of the decree.

The Public Works Service has a section concerned with town planning; until now, it has been active mainly in the Usumbura district.

107. — The first urbanization plan was drawn up in 1950 for the territorial seat. The outline of this study is still in application, but the rapid growth of Usumbura has already necessitated a new general plan which is now under study; in addition, many individual plans concerning various neighborhoods have also been elaborated.

108. — In 1950 the government, faced with the intense growth of immigration which was rapidly transforming the existing neighborhoods into overpopulated slums, decided to have Usumbura benefit, within the framework of the Ten Year Plan, from the activity of the "Office des Centres Extra-Coutumiers" which became the "Office des Cités Africaines" in 1952. Since then, this organization has built a completely equipped housing development, able to house some fifteen thousand people. This work, which is now in its final phase, will have cost 350 million francs; the value of this achievement may be illustrated by the statistics on infant mortality, three or four times lower than in the former housing developments.

109. — Besides this garden community built by the "Office des Cités Africaines", we must mention two important native urban centers in Usumbura: the "Belge" and the "Buyenzi", the latter being almost exclusively Moslem. Kamenge, which geographically constitutes a fourth neighborhood located on the border of the OCA housing development, is juridically linked to the "Belge" center. Last, the "faubourg rural" (rural suburb), which although politically integrated with the suburban chieftaincy and not with the native urban centers, is geographically and economically speaking, the last Usumbura workers' suburb.

110. — The Administration is actively promoting the equipping of the existing housing developments and is watching over their growth;

plans to improve the old housing developments are under study, community buildings are being erected, garbage collection is improving, a network of sewers is being laid. Expansion, in order to house about one hundred and forty thousand people, has been foreseen.

111. — The outline of a plan for the improvement of the Kigali agglomeration is being followed in order to achieve the aims foreseen by the government.

112. — From the beginning, the building of Kitega, where vast areas are given over to greenery, was very broadly conceived; until now, no general study has been necessary. Various government achievements have, however, been examined in detail.

113. — The large Astrida housing development, placed in the geographic center of the Territory, has, for the past few years, become oriented toward cultural specialization; it groups several scientific establishments and many schools among which is the "Groupe Scolaire" and the "Institut Agronomique et Zootechnique de l'Université Officielle d'Elisabethville". Several individual plans have been elaborated; a general plan for improvement will soon be under study.

114. — Because of its location on the shore of Lake Kivu and its excellent climate, Kisenyi, neighbor of the Congolese city of Goma, is a tourist center with a very promising future. The first improvement plan was drawn up in 1950. The main outline is still in application, but a new plan for expansion is under study.

115. — A general plan for the improvement of Ruhengeri was drawn up in 1951; this post is growing along the main lines of this project.

116. — Geographically, Shangugu is a residential suburb of Bukavu, provincial seat of Kivu; a large residential neighborhood was built here in 1951; the construction of a modern native housing development is now being prepared by the "Office des Cités Africaines".

CHAPTER IV

SOCIAL WORK

SUMMARY

Status of Women.

Social Services.

The "Mutualités".

Public Charity and Orphanages.

Youth Movements.

The "Fonds du Bien-Etre Indigène"
(Native Welfare Fund).

STATUS OF WOMEN

117. — In the traditional conception of the Rwanda and Rundi, the woman is closely tied to the land and its fruits in the fecundity cycle. The land is, it is true, the creator of all life and the mother "par excellence". In Urundi a virgin girl, that is, one whose fecundity potential was still intact, formerly played the principal role in the ritual ceremonies of the first gathering of sorghum which preluded the harvests and, in a deeper sense, exalted, in a way, the annual fertility of the earth.

118. — The woman, vase of conception, bearer and nourisher of the precious seed of life, is similar to the land which bears and makes everything necessary to man grow. She also carries out personally all the acts essential to life: she brings up the children, plows, harvests, prepares food and was formerly reputed to communicate her power of fecundity to the seeds she planted. In Kinyaga, in the Shangugu territory, the women did not plant the seeds until they had put them in their mouths and covered them with saliva which bears the same name, in the Rwanda languages, as crops seeds and male seminal fluid.

119. — It is easy to understand the importance and the majesty given to the women by her role as the bearer of life and fecundator of the race. Thus, she is accorded great respect, especially if she is the mother of many children.

120. — In traditional society, very different ways of life were assigned to the Tutsi women on the one hand and the Hutu women on the other hand. The former, because of their rank, were exempted from all the heavy labor. They appeared in public as little as possible and entrusted domestic duties to their servants. They lived in more spacious and comfortable dwellings than the common people, spending their leisure weaving baskets and talking with their attendants or with visitors. Despite this relative reclusion, the husband, while away at Court or on military expeditions, willingly entrusted them with the management of family property which they administered intelligently and wisely, receiving solicitors, giving orders to servants, scolding clients, evaluating tribute. The importance of their role was crystallized in the power held by the queen mother and the veneration of which she was the object. The history of the country reveals, moreover, that several Tutsi women were rulers. But they were exceptions; it is in the home that they occupied a preponderant position, ruling over the household, dividing and keeping the harvests, consulted by their husbands in all matters related to the up-bringing and future of the children.

121. — The Hutu woman, on the other hand, combines family

duties and hard farm labor. Although it is the man who cuts down trees and carries out the difficult clearing of virgin land, it is she who plows, sows, hoes, harvests, carries heavy baskets of food and loads of wood, draws water at the spring, sometimes far away, and serves her husband. Very young, she is introduced to household and farm labor. When still small, she cares for younger children, carries new-born babies, sweeps the enclosure and, little by little, takes part in the work in the fields.

Throughout her life, she is but relatively independent. As a young girl, she is subject to the will of her father or her brother; married, she falls under the guardianship of her husband; widow, she becomes dependent on the new head of the family.

122. — The development of the country has, in many cases, upset this situation. The young girl is attending elementary school more and more and, often, secondary school. If she is of a wealthy family, on completion of her studies, she will find it difficult to endure the reclusion in which her older sisters lived and will want to be consulted on the choice of her future husband, if she does not choose him herself. Boys and girls who have become acquainted at school or at the mission intend to marry according to their own inclination and refuse to submit to the matrimonial negotiations concluded by their seniors. Girls who do not succeed in getting married leave their families and go to mining camps, recruiting centers or native housing development in order to find husbands. The courts and the European administration have opposed the terrible sanctions applied by custom against unmarried mothers. These girls leave their families, have their babies far away and then try to find a husband or a protector.

123. — The educated girl willingly casts off the long, full garment for a dress that she cuts and makes herself. She moves about, participates in conversations, continues to replace interminable weaving work with knitting and sewing, more useful. The Hutu girl, who has not often attended school, has not yet adopted such an independent attitude but is eagerly aspiring to take part in the change.

124. — Another very important factor of evolution is urban life which has normally followed the economic development of certain centers and regions. The former peasant woman, now a city dweller, feels helpless and bewildered during the beginning of her new life. She is no longer tied down by the many chores of rural life or by the farm labor to be done; food is bought, water may be found at the nearby fountain, barter stores display a profusion of consumers' goods and ornaments before her inexperienced eye. After a while, she will become familiar with the way to the market where it is pleasant to make purchases, nonchalantly, while gossiping with friends. This apparent freedom, the inactivity, the fabrics and the finery have not, however, set her free from subjugation to her husband, nor have they transformed the docile servant of the

rural milieu into a true companion; very rarely does she participate in the public and social life of the men, who prefer to meet together without women. She keeps house, cares for the children and sees to it that the man has all he needs.

125. — This precarious situation, so remote from the way of life of the women of the western world, is still the only possible prospect for the African girl; it is impossible for the moment to remain unmarried in native society and it will not become possible until a great number of young girls, taking advantage of the possibilities offered to them at present (profession of nurse-midwife, elementary school teacher, social worker, will be able to have an independent existence. Besides these activities for which a woman is especially suited, work possibilities are still very rare, the more so since the general level of instruction of girls is still relatively low.

126. — The evolution of native conceptions regarding the marriage dowry is a final aspect of the social transformations which have just been outlined: the Native Councils are discussing not only the sum which they consider too high, but the principle as well; they see in this latter an expression of the state of inferiority assigned to women; several councils have gone as far as to foresee doing away with this fee.

SOCIAL SERVICE

Homemaking centers. (Les foyers sociaux.)

127. — The woman must be educated and assisted if she is to secure her rightful place in the family and in society. Homemaking centers have been opened in order to promote this education, not only in the urban centers, but even in the rural areas. Although the number of these establishments is still small in Ruanda-Urundi, the results obtained during the past few years are encouraging and bear witness to the confidence of the women and their will to improve their status.

128. — In 1948, the first center in the Territory was opened in Usumbura. Since then, the years have confirmed the usefulness and importance of the work done in these centers. Four social workers, assisted by African monitors, have taught thousands of women household arts while, at the same time, caring for many needy cases. The woman, arriving in an urban milieu, is generally maladjusted to this way of life, so different from her traditional routine; she does not know how to organize her household nor how to spend her leisure. By joining a homemaking center, she will learn first to sew, then to knit, to darn, to mend and to cut fabric; she will learn to cook and to use many foods and vegetables which she did not know even existed; she will be taught how to wash and iron cloths, how to keep clothing, furniture and the house in good order; she will be inculcated with the principles of hygiene and thrift; she will take courses in child care, will

learn how to prepare a layette and, as soon as a child is born, to feed and care for it rationally, while it is checked regularly by a doctor and followed up by the social nurse. After finishing the complete cycle of courses taught at the center, she will return there often; senior circles have been organized where "graduates" may come to ask advice relative to their household duties at home, whether it concerns the turning of a collar on a shirt or the making of a pattern for a dress or child's garment. Pupils and former pupils may obtain food, fabric and other supplies cheaply at the center. One of the social workers, aided by monitors, pays regular visits to the homes of the women enrolled; during these visits the opportunity arises to make practical applications of the work taught, to show that a house, even a modest one, can be cozy and cheerful and that it is always possible to improve the comfort of the home cheaply.

129. — Future homemaking monitors are recruited from among the women who have shown the most aptitude and inclination in following the courses of the different sections and in the practical application of techniques learned. The young women thus chosen will follow a program, lasting five hundred hours, of courses covering household arts, hygiene, child care, devotion and generosity toward society. On completion of these courses, diplomas are conferred on those capable and a practical training period begins. Although they have not been to elementary school, the monitors trained at the center have acquired remarkable professional skill as well as surprising social influence. The center offers them the opportunity to learn reading, writing, arithmetic, even French, through courses organized by volunteer women.

130. — The Usumbura Homemaking Center has opened sections for girls. In general, pupils have completed elementary school but, lacking the opportunity to go on to secondary school, are left with nothing to occupy them. The training which they receive is much more specialized than that of married women; they are carefully prepared for their future role as homemakers.

131. — These various activities of the Usumbura Homemaking Center are also carried on in two neighborhood branches. Others will open soon. More than two thousand women and girls are enrolled annually in these courses.

132. — The Astrida Homemaking Center opened its doors in 1949. It has been following the same program as the Usumbura Homemaking Center, the one difference being that the women and girls enrolled come, for the most part, from rural areas. Three branches bring the center's activities to the very heart of the rural regions where they are very popular. More than 2,500 women and girls are enrolled annually.

133. — The third homemaking center, that of Nyundo (near Kisenyi) opened at the beginning of 1953. It is mostly rural in character,

but has an urban branch in Kisenyi and three others situated within a chieftaincy.

In 1958, a fourth homemaking center opened in Nyanza; branches extend the activity of this center into rural areas. And in 1959, a fifth homemaking center, which opened in Kitega, began specializing in the training of homemaking personnel.

Homemaking training seminars were organized in 1960 in order to provide staff members with the indispensable training required in the management of a rural center.

The five existing homemaking centers have encouraged the creation of youth movements; on Saturday and Sunday, troupes of cub scouts and brownies meet there.

134. — Homemaking centers are managed by social service associations: the ASAC ("Œuvre d'Assistance Sociale au Congo") for Usumbura and Astrida, the AFI ("Auxiliaires Féminines Internationales") for Nyundo. These associations recruit and train their own personnel. The government, for its part, builds the centers and subsidizes all their operations (salaries and operating costs).

135. — Besides the activity of the approved homemaking centers, it became necessary to recognize the African women's thirst for learning and to satisfy it through more modest undertakings. There are at present more than sixty needle work centers, sort of small homemaking centers, run by volunteers. The government grants them an initial subsidy. Thanks to this organization, every year ten thousand women and girls learn household arts and become aware of the important role they can play in a reformed society.

136. — The activities of the homemaking centers should spread very rapidly into the rural areas through their branches. The creation of these branches requires more and more numerous and skilled personnel, especially since each branch will be more or less isolated. To meet the need for such teachers, a school for homemaking monitors has just been set up in Astrida. It is directed by the "Ordre des Auxiliatrices des Ames du Purgatoire" and subsidized by the government. The girls who enroll must have an elementary school diploma; they then spend one preparatory year before beginning the three years of specialized courses. Their instruction bears not only on general education, but also on practical training in preparation for their future task as heads of branch centers.

137. — The school, which opened in October 1956, set up permanent buildings in Astrida in 1959.

During their studies, the pupils must face their future responsibilities. As early as the first specialized year, they set up circles where they teach household arts, hygiene and group games to their less privileged sisters in rural areas. Practical exercises make it possible to determine

whether the pupil possesses the desired qualities and necessary will power for the spreading of social service in the country.

When the school is four years old, it will have one hundred and sixty pupils.

138. — The "Union des Femmes du Congo Belge et du Ruanda-Urundi" has opened a home in Usumbura where African women may complete their homemaking and social training.

The Usumbura Social and Educational Center.

139. — Concurrent with the activity undertaken for women, a social and educational center, that opened in Usumbura in June 1956, is intended for unoccupied young men, for those unemployed and for workers and artisans working for themselves. This is an official body directed by social workers who are part of the Native Affairs Service.

140. — The activities of unoccupied youth vary in relation to the boys' age group. The youngest ones have a play yard inside the center: if they are illiterate, they learn reading, writing and arithmetic; they are taught the techniques of youth movements. If they have reached the pre-apprenticeship age, they may join an organized workshop where they learn the basic elements of working with wood and iron, electricity, soldering and mechanics. At the end of a more or less long training period, they may become apprentices in a firm and rapidly acquire adequate skill. The aim of this training is to prepare the future apprentice and to teach him the rudiments of the trade he has chosen.

141. — For the benefit of the unemployed, the center has set up a placement bureau which is well posted on job openings and requests and which may consequently orient apprentices and those seeking work toward trades where they are needed. Workshops must also enable those unemployed to acquire basic knowledge in another trade and thus offer them the opportunity to be reclassified.

142. — At the center craftsmen find valuable help in the development of their activities, thanks to the fact that they may borrow, on leaving a deposit, the machine tools which they may later buy, and purchase the supplies they need. Workers may improve their technical knowledge by following evening courses organized at the center.

143. — Outside this general framework, the center has organized evening courses in French, Flemish, English, simple bookkeeping, photography, first aid and industrial drafting; "do it yourself" courses help the population to spend their leisure time while, at the same time, improving their homes and furniture.

144. — A physical education monitor, responsible for organizing classes in gymnastics and swimming, also trains soccer, volleyball and basketball teams.

145. — Finally, the center plays an important part in the organization of the leisure time of those living in the native housing developments either through sports competitions (soccer, cycling, swimming), or by presenting plays and films, or by lectures in the study circles and the constant aid given to their Committees.

THE "MUTUALITES" (MUTUAL AID SOCIETIES)

146. — At a time when tribal solidarity is dwindling every day and will eventually leave the individual completely stripped and alone, the initiative of mutual aid societies was necessary, even vital.

147. — Replacing tribal mutual aid, these societies teach both the advantages of union and those of sustained personal effort. They enable the individual, even a poor one, to overcome difficulties and to face the events which occur in every human life: births, deaths, accidents, etc. Whereas tribal mutual aid is static, helping each one only to subsist, the mutual aid of these societies is fed and grows on its own force. Through this, it contributes actively to removing the native from the dependent situation in which he was kept by the certainty that he would be helped by the others, at least as far as immediate necessities were concerned.

148. — The mutual aid societies in Ruanda are the following:

— "La Mutualité Chrétienne d'Astrida", including 22 sections and grouping 1,436 members;

— "La Mutualité Chrétienne de Nyundo", which includes 12 sections and groups 362 members (figures as of the beginning of 1957).

These two associations are affiliated with the "Fédération Mutualiste Ruandaise" which has its headquarters in Astrida. For an enrollment fee of 20 francs and monthly dues of 10 francs, paid regularly, members have the right to birth and death allowances, to a prenuptial savings asset in case of marriage, to indemnities in case of hospitalization and, in certain cases, to complete reimbursement of hospital expenses.

149. — The following mutual aid societies are found in Urundi:

— "La Mutualité Chrétienne d'Usumbura" which groups 1,195 members in eight sections;

— "La Mutualité du Personnel Médical d'Usumbura", grouping 22 members;

— "La Mutualité Chrétienne de Kitega", having thirteen sections and 2,635 members (figures as of the beginning of 1957);

— "La Mutualité Chrétienne de Ngozi."

The services granted include, among others, birth, death, marriage and hospitalization allowances.

150. — The mutual aid societies are subsidized by the government

PUBLIC CHARITY AND ORPHANAGES

151. — Public charity was practically unknown in tribal society, each family caring for its own members who, for some reason, could not take care of themselves. This was the case for old, invalid or crippled people who, in exchange for a few small services, received shelter.

152. — This organization fulfilled its function without creating a very enviable situation for these disinherited. They had to experience, inevitably, vexations and were considered as useless human beings and parasites.

153. — Welfare funds were allocated in each territory to meet the essential needs of these unfortunate people. Nevertheless, no home for the aged has been created yet. Wheelchairs are, for example, being built in Usumbura by young workers, members of the "Jeunesse Ouvrière Chrétienne (JOC)". This gift enables invalids to find work or to manage a small business and thus to live independently. Others may find employment in workshops where they do light work while seated. In the Usumbura Centers, a Committee has been created to help the needy. Made up of charitable men and women, it studies each case submitted to it and examines to what extent an individual may be reclassified or helped.

154. — Without having created soup lines or shelters, the home-making centers play a very active role in public welfare. Food is distributed to the needy. The Protestant and Catholic missions also participate in this charitable work and request that families treat their more unfortunate members with a minimum of regard. The missions also find small jobs not requiring excessive physical effort for the handicapped.

155. — In tribal society, the fate of orphans was that of all other needy people: they were taken into the family of their deceased parents. It was a most natural act for a father to care for the children of a dead brother or even those of younger brothers.

156. — There are, unfortunately, extreme cases where an orphan finds himself deprived of all support. Thus, several missions have set up small orphanages. The largest are those of the Kanyinya Mission ("Dames de Marie", subsidized by the government) and the Kiganda Mission ("Dames Chanoinesses de Saint-Augustin") subsidized by the government. The latter orphanage was built through a subsidy from the Urundi treasury.

157. — The government is still subsidizing the "Œuvre d'Assistance aux Maternités et Dispensaires du Congo (AMCD)", whose contributions in money and shipments in kind enable the missions to distribute to orphans under three years of age supplementary food and

indispensable clothing which their adoptive parents could not find without difficulty in rural areas during the critical period of early childhood.

YOUTH MOVEMENTS

158. — During the past two years, youth movements in Ruanda-Urundi have made very rapid progress. The number of groups has grown and present membership may be estimated at more than ten thousand.

In order to coordinate their activity, a **Youth Council**, grouping the representatives of the various organizations, has been set up. Camping equipment has been put at their disposal. Twenty acres of land have been turned over to the Youth Council which will create athletic fields and rest areas.

THE "FONDS DU BIEN-ETRE INDIGENE (FBEI)" (NATIVE WELFARE FUND)

159. — The Native Welfare Fund is a public body with legal status the purpose of which is to support "all activities contributing to the material and moral development of native society in the rural areas of the Congo and Ruanda-Urundi".

160. — The government has made the following grants to the Fund:

- An initial endowment of 2,100,000,000 francs constituted by:
 - a) A gift of 100,000,000 francs from Belgium;
 - b) Reimbursement by Belgium of Congolese war debts, a sum of 1,780,000,000 francs;
 - c) Part of the profits from the "Loterie Coloniale" for the years 1946 and 1947, a sum of 220,000,000 francs;
- Profits from the "Loterie Coloniale" since 1948.

The institution's annual revenue reaches 300,000,000 francs. It comes from:

- Interest on the initial endowment of 2,100,000,000 francs;
 - An annual deduction of 100,000,000 francs from this endowment;
 - Annual profits from the lottery.
- This money comes from Belgium alone. The budgets of the Congo and Ruanda-Urundi make no contributions to the Fund.

161. — From 1948 to the end of 1958, the Fund spent a total of 659,000,000 francs, that is an average of 60,000,000 francs a year, for the benefit of the populations of the Territory.

The program drawn up for the coming years by its Board of Directors is of the same magnitude.

162. — From the beginning, the fund's action reached all the sectors where it could contribute effectively to raising the standard of living of the native populations, that is:

- Equipping of native communities;
- Rural economy;
- Medico-social action;
- Education;
- Educational and cultural activities.

163. — In 1951, the Governor of Ruanda-Urundi suggested that the Fund take over the program for the supplying of drinkable water to the native populations, which was included within the Ten Year Plan, and devote all its energies to this task for a few years.

The Fund accepted this undertaking and assigned to it the team of specialists of the hydrological mission which it had previously constituted with the collaboration of the "REGIDESO (Régie de Distribution d'Eau et d'Electricité au Ruanda-Urundi)". It reinforced this team and gave it greater means.

The REGIDESO administers and provides the technical management for the mission. The FBEI decides and finances all the programs and supervises their execution.

164. — The total cost of the accepted program reaches, after a re-evaluation of the estimates in 1953, 630,000,000 francs, of which 355,000,000 were effectively spent as of the end of 1958.

During the years 1952 to 1957, the activities of the Fund in the Territory were thus devoted, almost exclusively, to carrying out the program of the hydrological mission.

Beginning in 1958, the continuation of the work involved in supplying drinkable water has necessitated no more than about 45,000,000 francs a year.

About sixty million francs have been available each year, fifteen million of which will again be directed to other undertakings in the very vast sphere of activity of the FBEI.

The five headings below give details of all the achievements of the Fund within the Territory.

165. — The availability of drinkable water is an especially important matter in Ruanda-Urundi, not only because the health of the population is dependent on it to a large extent (sleeping sickness, malaria, bilharziosis, typhus, typhoid, dysentery, verminoses), but also because of the lack of water in the over-populated and particularly fertile lava regions as well as in the eastern and southern parts of the country during the dry season.

166. — In the regions with abundant or adequate surface water resources, the impoundage of springs and the drilling of shallow wells satisfy all the needs. In the areas where the springs dry up and where

the sheets of water are less accessible, deep wells equipped with flywheel pumps have been adopted.

167. — In Bugoyi and Murera, the impoundage of high altitude streams and the filtering and bringing of water to the lava plains by means of mains attached to steep mountain slopes represent a first rate technical achievement. In the eyes of the natives, they constitute a permanent near-miracle.

Conveniently distributed water points (fountains, wash houses, showers, watering places for cattle) have put an end to the laborious water chore with which the women were burdened (certain villages were 10 miles from Lake Kivu or from the Sebeya, the closet river).

168. — In addition, water mains are laid and pumping stations built for the use of medical and scholastic establishments.

169. — By means of anti-erosive structures, the Hydrological Service protects springs, wells and water catchments in order to prevent the water from streaming away and to ensure maximum salvaging of rain water.

It also provides maintenance for all structures and equipment.

Besides schools and medical establishments, more than three million inhabitants, of whom about one hundred and fifteen thousand live in the Bugoyi and Murera regions, are thus supplied with drinkable water.

170. — The activities of the hydrological mission are summarized in the following table :

Work.	Foreseen.	Completed by the end of 1958
1) Impoundage of springs	19,575	19,285
2) Wells equipped	1,808	748
3) Equipping of localities	62	42
4) Supplying of schools and medical establishments	228	41
5) Laying of mains in regions lacking water (lava regions of Bugoyi and Murera)	94 3/4 miles	94 3/4 miles

171. — The exiguity of the territories of Ruanda and Urundi, in relation to the density of their population and cattle, makes the rational utilization and conservation of the soil a constant concern.

The yield and profitableness of agricultural speculation and stock breeding condition the social level of the farmers who make up almost the entire population; that is why the FBEI has provided generous subsidies for the draining of swamps, irrigation and drainage work on the native farming communities of the Rusizi, the construction of

hangars for the storing of crops, the installation of coffee pulpers, the building of fish hatcheries, the establishment of an experiment station for the improvement of cattle, assistance to the fishermen of Lake Tanganyika, the construction of modern apiaries, etc.

172. — In the medico-social field, the activities of the Fund have led to numerous achievements; one hospital, two sanatoria, nine dispensaries, eight maternities, four schools for assistant midwives, two social centers, the equipping of three hospitals, the spraying of rural areas, the mass distribution of anti-malaria medicine to children.

173. — As for educational development, the subsidies granted by the Fund have been used to build eighteen elementary schools, eight schools for male and female elementary school teachers, ten centers for pedagogical apprenticeship, nine homemaking schools, one homemaking center and seven handicraft apprentice workshops.

174. — In the field of educational and cultural activities, the FBEI has created a museum of native art, has promoted athletic activity by providing fields throughout the country and by building stadia in Nyanza and Kitega and has subsidized the "Centre Congolais d'Action Catholique Cinématographique (CCACC)" which is devoted to the production of educational films for the natives.

175. — The FBEI subsidies, for the benefit of the Territory, may be summarized as follows :

Activities.	From 1948 to 1958 inclusive.
Hydrological mission	355,560,000 fr.
Rural economy	93,759,000 "
Medico-social work	112,360,000 "
Education	89,455,100 "
Educational and cultural work	7,560,000 "
Total . . .	658,694,100 fr.

CHAPTER V

CULTURAL ACTIVITIES AND SPORTS

SUMMARY

Information and Leisure.
Protection of Native Culture.
Cultural Institutions.
Scientific Research.

INFORMATION AND LEISURE

176. — The Bureau of Social Assistance and Information was set up within the Native Affairs Service in 1950. Its aim was to use all the means at its disposal to inform the population of the main governmental events and programs and to promote the education of the population through photographs, films, radio broadcasts, the press, publications, libraries, theater and sports.

177. — In the beginning, the promoters of this new service created a photographic department which did not exist in Ruanda-Urundi and began to set up a photographic library which would include not only marvelous landscapes and various aspects of the customs of the inhabitants, but also the main achievements of the government. As time went by, this department acquired up-to-date equipment; the photographic library gradually became richer; the present quantity and quality of the documents on hand make it possible to distribute news photos regularly to the main centers in the country and thus to arouse the interest of the population in its own economic and social life. This information through pictures has been extended by the sending of photos to the Brussels information office which, in turn, distributes them abroad.

178. — The educational value of films was not overlooked: from the beginning, and in order to reach those living in the most remote regions, a system of itinerant film showings was organized. These mobile film teams, set up on trucks, the internal organization of which was progressively improved, pay monthly visits in three territories where they are meeting with ever-growing success. Each year, open-air showings attract more than four hundred thousand spectators. An evening's program includes at least one educational film and one action film. The showing is held in the provincial seat, on mission parvises, in market places and in the administrative centers of the chieftaincies. The screen is set up on poles and the truck is used as a projection room. The members of these mobile teams receive intensive monthly training in view of the educational mission they must fulfill; they are especially responsible for commentaries in the vernacular language and show real virtuosity in this activity.

179. — In order to satisfy the desires of the spectators who are especially fond of films made within the country, the information bureau has set up a small film library which includes an ever-growing number of programs that one tries to adapt to the requests of the public.

180. — Film showings are carried on not only with the aid of mobile teams, but also in a growing number of permanent places

in territorial seats (with equipment purchased by the government), in mission posts and in the main mining areas (private equipment). At present, the information bureau distributes films to about fifty theaters which may also subscribe to other distribution services such as that of the information service of the general government in Leopoldville.

In Usumbura, Kitega, Kayanza, Astrida, Nyanza, Kigali, Kisenyi, private theaters (mainly hotels) show motion pictures distributed by business firms in Leopoldville.

181. — Slide projectors and epidiascopes have been set up in the main territories so that those lecturing before study circles may illustrate their talks with slides.

182. — Ruanda-Urundi is equipped with two radio broadcasting stations. The one in Usumbura, functioning since May 1960, has a 10 kW transmitter and transmits at 48.43 m. The weekly programs take up fifty-five hours. Two news reports, in French, Kirundi and Kiswahili are broadcast each day. Musical programs include much local folk music and modern African music. Programs of classical and modern music are broadcast daily.

The Kigali broadcasting station, with a 5 kW transmitter, began its activity at the beginning of 1961. This station is especially intended for Banyaruanda listeners.

Thousands of transistor radios have been acquired by natives since these two stations have been broadcasting. In addition, public address systems transmitting programs of Ruanda-Urundi operate in the main urban centers.

183. — The theater is only beginning. Various theater groups made up of natives have been trying to satisfy the tastes of the urban population; sometimes they meet with success, sometimes with disapproval. After many attempts (especially in schools) to present classical comedies and tragedies, volunteer groups have been giving, with growing success, locally inspired improvised plays. These shows are generally farces or comedies. A great effort must still be made not only as far as the artistic training of the actors is concerned, but especially in producing and adapting plays to the level of understanding and the tendencies of the public.

Audiences are very fond of this type of show: individuals recognize themselves in the actors' roles, situate the action taking place on the stage and interpret the moral implied.

184. — Also in the field of theater arts, we must mention the activity of the "Union Africaine des Arts et des Lettres" (UAAL), the "Alliance Française" and the "Vlaamse Vriendenkring" which sponsor presentations by Belgian and French theatrical troupes ("Rideau de Bruxelles, Théâtre de l'Union Française, etc."), of lecturers, explorers, etc. These events are especially appreciated by those living in cities and main

posts, cut off from intellectual activities. Local groups of amateurs present comedies regularly.

185. — **Sports** have acquired many fans among the natives. Soccer is by far the favorite. Each team has its own ardent fans who express their joy or disapproval very loudly during games. The spectators hurl abuse and gibes at the referee; their exuberance is expressed in a most spectacular manner.

186. — About three hundred soccer teams make up the three main federations of the Territory: the "**Fédération Indigène de Football**" in Usumbura (FIFU) which groups the fifty teams in Usumbura; the "**Association Sportive au Ruanda**" (ASAR), which organizes games between teams in Ruanda, and the "**Union Sportive au Burundi**" (USAB), which groups the teams in Urundi. Thanks to the generosity of the Native Welfare Fund, each country will have a modern stadium in which the main competitions will take place (Nyanza and Kitega), whereas the FIFU makes use of the athletic facilities built by the private native welfare fund of a big company in Usumbura. This rapid development is due, to a great extent, to the unflagging activity of European teams within the FEFARU ("**Fédération de Football au Ruanda-Urundi**"), founded more than twenty-five years ago.

187. — There are a certain number of **volley ball** and **basketball** teams, but they play only local games and are not yet organized in federations. **Athletics** are practiced on a very small scale, but will certainly expand in the future. **Bicycle racing** has had a promising start in the main centers of the country, mainly Usumbura where a few natives have bought racing bicycles. These races attract a great number of enthusiastic spectators. Although the racers have not yet mastered the techniques of racing, they succeed in maintaining very respectable averages.

188. — Of all the sports practiced at present, **swimming** is the least popular and has the fewest fans. Ruanda-Urundi, with its hills and cliffs and narrow, swift streams is obviously not a favorable setting for the development of this sport. There are four swimming pools, two in Usumbura, one in Kigali and one in Astrida; it is mostly non-natives who use these facilities as well as those on the beautiful shore of Lake Kivu. There is also water skiing in Kisenyi and Usumbura and yachting on Lakes Kivu, Tanganyika and Muyazi. Sports clubs (tennis, basketball, swimming, horseback riding) exist in Usumbura, Astrida, Kisenyi and Kitega. Tennis courts, used especially by non-natives, exist in most of the territories.

189. — The publication of newspapers and periodicals must have the approval of the governor general. There is no preventive censorship. Journalists are responsible for the consequences of their writings as

provided by law. The right to reply was organized by a decree of October 22, 1942.

190. — The speed of air mail has enabled Belgian newspapers to extend their subscription network to the Territory. Book stores sell the principal newspapers, magazines and other publications from Belgium, France and other countries. As for the local press, it has expanded considerably during the past few years. Two weekly newspapers are published in French: ("**La Dépêche du Ruanda-Urundi**" and "**Temps Nouveaux d'Afrique**") and one bi-weekly: ("**La Chronique Congolaise**"); all three are published in Usumbura. A group of natives publishes a monthly journal (French-Rundi-Swahili) entitled "**Dunya ya Sasa**". There are two other bi-monthly publications in Rwanda: "**Kinyamateka**" and "**Hobe**", two monthlies in Rundi: "**Ndongozi**" and "**Kindugu**", whereas the monthly review, "**Hodi**" is written in Swahili. A mimeographed sheet entitled "**Ijwi rya Rubanda rugufi**" appears in Astrida, in Rwanda and sometimes in French.

191. — There are about ten publications with low circulation: school reviews, missionary bulletins, magazines of associations of former pupils of such and such a school, etc. The "**Groupe scolaire d'Astrida**", among others, edits the periodical "**Servir**", information review intended mainly for former pupils.

192. — Three **general libraries** (Usumbura, Kitega and Kigali) and twenty-two libraries especially intended for native readers have been set up and are maintained by government subsidies or by the direct shipment of books. The former require a relatively high subscription fee, the latter lend their books free of charge or after payment of a nominal deposit. These libraries have more than thirty-six thousand volumes. Reading has not yet become generalized among the natives.

193. — **Nine print shops** are now in operation, six of which are in Usumbura. In general, they use modern equipment which enables them to carry out all types of work and to print newspapers some of which have a circulation of forty thousand. Nevertheless, there is still no linotype or rotative equipment in service. The Presses Lavigerie, in Usumbura, and the "**Imprimerie de Kabwayi**", use monotype machines; the former also has a printing block.

194. — Since 1957, the government has been sending a mimeographed **information bulletin** entitled "**Rudipresse**" to the newspapers, periodicals, the main press agencies and various government services. The purpose of this bulletin is to give the public brief, but complete and objective, information concerning the main news events, important persons visiting the country, outstanding government achievements, semi-governmental organizations, companies and individuals. This small sheet is appreciated by newspaper editors who find that it contains interesting and dependable material as well as by all its subscribers whose horizons

are often limited by their daily preoccupations. "Rudipresse" also aims to spread knowledge in the Congo, Belgium and abroad about Ruanda-Urundi with its special conditions and problems and to dissipate the misunderstandings which sometimes arise through ignorance.

Since 1960, the Government has been distributing two newspapers, one in Kinyarwanda, the other in Kirundi in order to provide the inhabitants with civil and political training. These newspapers are very much appreciated by the people who find that they contain not only basic training, but information concerning the political evolution of the countries.

PROTECTION OF NATIVE CULTURE

195. — Rwanda is the dialect spoken in Ruanda; Rundi is that of Urundi; Swahili, which came from east Africa with the Arabs and those "Arabized", is the vehicular language in Usumbura as well as in most of the other centers of the country.

196. — Rwanda and Rundi, which belong to the Bantu group of languages, have profound similarities. The natives of both countries understand each other without difficulty. The spelling of both languages has been normalized and is now undergoing reform. The IRSAC is playing an important part in the research being carried out in connection with this reform.

197. — Both languages are very much alive and are spoken very purely in both countries. The education provided in schools tends to eliminate the regional and dialectical differences in the speech of elementary school teachers.

198. — In former times, the Bami and chiefs kept troupes of dancers, poets, memorialists and historians and willingly helped artisans. Fine weaving was done throughout the country. Economic development and the introduction of money have almost caused the disappearance of these artistic manifestations of folklore. Fortunately, the government and the missions were able to take the necessary steps to conserve them in time. The troupes of dancers, who are regularly invited to take part in the celebrations organized by the Administration and the missions, receive subsidies providing for the purchase of new adornments, for the maintenance and transportation of their members. At present, the number of trained troupes has dropped considerably. Nevertheless, new techniques have, for example, brought new life to the art of the drummers of the chief Nkeshimana (Kitega). On the initiative of the Administration and the "Syndicat d'initiative", a troupe of professional dancers has been organized in Kisenyi; on remuneration they will dance for tourists. The reorganization of the famous group of "Intore" of the Mwami of Ruanda has been under study by the Higher Council; the proposals made aim at combining sports and dancing in their physical

training so that they may become, in terms of modern needs, not only dancers, but game leaders, future leaders of youth movements and physical education teachers.

The creation of an Institute for Physical Education in Nyanza is now under study.

199. — **Handicrafts** have been saved from extinction by the creation of shops for the sale of art work in several centers of the country, the main ones being those in Kabwayi, Astrida and Kisenyi. Production centers directed by master craftsmen of the various techniques have been set up: wood, iron, pottery, weaving. These artisans are responsible for teaching their work methods to apprentices. May we mention, just as examples, the Gishamvu smiths (Astrida) and the Rambura drum makers (Kisenyi). The articles produced are sent to special shops for sale. Finally, three workshops have been set up by the government in order to improve pottery techniques and to restore this art to a place of honor; these workshops produce terra cotta statuettes and bas-reliefs as well as a series of utilitarian objects. Two of these workshops have been approved as handicraft schools. The IRSAC and native authorities are interested in this renovating movement which is generously subsidized by the government. For this reason, a competition offering many prizes was held in Nyanza during the celebration of the jubilee of Mwami Mutara Rudahigwa and the best artisans were thus rewarded. In addition, the great demand created by the 1958 Brussels Worlds Fair was a real stimulus for production. The museums of both Ruanda and Urundi are also interested in all the problems relative to native art which they are striving to keep within the line of its meaning and traditional modes of expression.

200. — A special place in this chapter must be given to nascent literature in Ruanda-Urundi. Very early, the Mwami of Ruanda, carrying on the best traditions, created prizes for the best work which would be published by Rwandese writers. One of the first winners of these "Editions Royales" was the priest Alexis Kagame, member of the Rwandese clergy. This man, educated and cultivated, devoted long years to reviving the tradition of the bards and memorialists of the royal courts, to questioning the old troubadours and keepers of the Esoteric Codes in order to learn the secrets of the past which were becoming lost. The results of this research has crystallized in a long series of works, the main ones of which are, until now: "La Poésie dynastique au Ruanda" (1951), "La Divine pastorale" (1952), "Le Code des institutions politiques du Rwanda précolonial" (1952), "Les Organisations socio-familiales de l'ancien Rwanda" (1954), "La Philosophie banturwandaise de l'être" (1956), "La Naissance de l'univers" (1956), without counting many articles and pamphlets.

201. — In 1949 Saverio Nayigiziki, Rwandese Hutu writer, was awarded the "Prix de littérature coloniale" of the Brussels Fair for

his "Escapade ruandaise" which he rewrote later (1955), in two volumes under the title: "Mes trances à trente ans". It is an autobiographical novel, picturesque and absorbing, which introduces us to a world totally different from that of Father Kagame. Saverio Nayigiziki strengthens this attachment to life and to the present in the play entitled: "L'Optimiste", published in 1954, which deals with the problem of the promotion of the Hutu.

The government has subsidized the publication of several works of these two authors.

202. — May we mention, finally, a recent work; the collection of six hundred and fifty-seven "proverbes du Rwanda", by Father Laurent Nkongori, member of the Ruandese clergy, in collaboration with Thomas Kamanzi, IRSAC assistant.

203. — Congolese legislation concerning the protection of monuments and sites has been made applicable in Ruanda-Urundi which has a Special Classification Commission for this purpose.

204. — Two museums of native life were created, one in Astrida (for Ruanda) and the other in Kitega (for Urundi) in 1955 and 1956. These museums have complete collections of the objects and utensils of customary native technology which may be classified into the five main techniques of ancient Ruanda-Urundi: iron, wood, peltry, pottery and weaving. The attractive presentation of the objects, between the appropriate photographs, depicts the exact uses of farm and household tools, clothing and adornments, musical instruments and accessories used in witchcraft and magic.

The ethnographic museum of Kabwayi, founded many years ago, has reopened its doors and shows visitors its numerous collections of ancient objects.

CULTURAL INSTITUTIONS

205. — Founded on the initiative of the local population, they include mainly the following organizations:

— The "Union Africaine des Arts et des Lettres" (UAAL), which organizes the presentation of plays (see above), musical recitals and lectures;

— The "Alliance Française", which has a similar aim, but more limited means. It has a library for the use of its members;

— The "Jeunesses Musicales", the aim of which is to teach young people to appreciate music, either through listening to recordings or through recitals which are always accompanied by a commentary;

— The "Vlaamse Vriendenkring" which organizes the presentation of plays, lectures and film showings for Flemish speaking people;

— Other entertainment circles (as the "Cercle Wallon 'Amon Naa

Autes'") or study and welfare circles (such as the university associations), etc.;

— Many study circles founded and attended by members of the African elite.

SCIENTIFIC RESEARCH

206. — The "Institut pour la Recherche Scientifique en Afrique Centrale" (IRSAC), founded in 1947, has four research centers in the Congo and a fifth one in Astrida. The one in Ruanda-Urundi, which became active in 1948, devotes its energies exclusively to the sciences of man and part of its staff works in this country, another part in the Congo.

207. — In addition, the Uvira Center (Lake Tanganyika) and the Lwiro Center (Lake Kivu), where the natural sciences are studied, often carry on research in Ruanda-Urundi, either in collaboration with the Astrida Center or independently of it. At present, these centers have a permanent building in Mutara (Ruanda), a seismographic station in Astrida and a shelter in Uwinka (Ruanda), in the forest which tops the Congo-Nile ridge.

208. — The many studies and surveys carried on for the past ten years by IRSAC research workers embrace a whole series of scientific disciplines.

— Physical anthropology. — Very varied anthropometric and genetic research on the populations of Ruanda-Urundi;

— Botany. — Phytogeographic study of peat bogs and a study of the natural vegetation of the savannas of northeastern Ruanda;

— Demography. — Taking of the first censuses through polls and creation of a demographic survey section within the government;

— Economy. — Study of the urban center of Usumbura and surveys on native income, movables and on the varieties of plants cultivated by the natives in rural areas;

— Ethnology. — Description of the system of social relations before the arrival of Europeans; study of the land policy and various ethnological observations; creation of two museums representative of the material culture of the country;

— Geology. — Research on the stratigraphy of the Precambrian period within the framework of a general study on the genesis of material deposits;

— History and literature. — Gathering of a great deal of information on the historical and literary traditions of Ruanda;

— Hydrobiology. — Study of the lakes representative of Ruanda;

— Linguistics. — Compilation of a French-Rwanda dictionary and the elaboration of a Rwanda grammar;

— Musicology. — Recordings of samples of all the types of music in Ruanda;

— Neuropathology. — Study of tropical neuropathology;
— Nutrition. — Research on the chemical composition of fermented
beverages and various local foods; surveys on the diet of the population
of Ruanda-Urundi; study on the lack of vitamin A, etc.;
— Prehistory. — Rather specialized archeological research and excavating on interesting sites;

— Seismology. — The seismological observation station, created in Astrida in 1954, operates in collaboration with the Lwiro and Uvira stations in the Congo;

— Sociology. — Detailed investigation of temporary emigration toward British territories; study of emigration directed toward the Mossi native farming community; analysis of the method and results of the first poll organized in September 1956;

— Zoology. — Herpetological exploration of Ruanda-Urundi; entomological inventory of the various natural regions;

— Medical zoology. — Study of malaria, trypanosomiasis and of the disease-carrying insects in the Moso (Urundi) and Mutara (Ruanda) regions.

209. — INEAC research and the work being done in its medical and veterinary laboratories have been discussed in the chapters on agriculture, public health and stock breeding.

CHAPTER VI

RELIGIOUS LIFE

SUMMARY

The Catholic Missions.
The Protestant Missions.
The Evangelic Mission
of the Seventh Day Adventists.
Islam.

THE CATHOLIC MISSIONS

210. — The beginning of the evangelization of Ruanda-Urundi by the Catholic Church goes back only some sixty years. If one excludes the first settlement of Rumonge, abandoned in 1881 after the massacre of its members, and that of Busige-Usumbura, given up after the missionaries had penetrated into the interior of the Territory, it was not until 1898 that the first mission posts were founded. They were Mayaga and Mugeru in Urundi, followed, at the beginning of the century, by Save, Zaza and Nyundo in Ruanda.

211. — In view of the results obtained, the conversion of almost half the population, it is appropriate to summarize the various stages of this progression and to analyse the methods applied.

The history of the evangelization of Ruanda-Urundi may be subdivided into three more or less equal periods, each one having its own particular features. The first, going from the end of the 19th century until 1922, was the penetration period; the period between the two world wars appears as an expansion period; and finally, since 1940, missionary evangelization has entered its period of organization; this distinction is not based on the exclusion of one element in favor of another, but on the relative importance assumed by one of the aims involved.

Penetration period 1898-1922.

212. — The first "Pères blancs" arrived in Ruanda-Urundi with precise orders dictated by their famous founder, Cardinal Lavigne, to penetrate into the heart of Africa, into the center of each kingdom and to strive to win over the leaders.

The first point of the program was realized at the cost of sacrifices which one can hardly imagine now; Ruanda-Urundi, situated in the heart of Africa, was reached only after long months of walking through unknown and hostile country, despite diseases, desertion by porters and the rapacity of petty native kings.

The missionaries reached the center of Urundi without realizing it; in founding the Mugeru Mission, they had settled on a sacred mountain, cradle of the royal family; in Ruanda, on the other hand, they had to be satisfied with settling on the periphery of the country before being able to reach the capital, Nyanza.

As for the third point, it was a momentary failure; the leaders remained refractory. In both countries it was the less important people who were the first recruits, attracted as much by the need for protection as by the search for truth.

213. — During this heroic era, the missionary's essential task was to learn the language and to establish contacts with a naturally defiant population; in addition, he had to devote himself to farming and stock breeding in order to make up for the lack of appropriate food and to raise the level of native farming; at the same time, he had to give instruction to a great number of young people in the crafts indispensable to a more diversified economy. These many necessities gave rise to many missions similar to the abbeys of the middle ages.

Evangelization, however, developed rather slowly during the early years of missionary activity because of the famines and epidemics which decimated the population and the civil wars between the Bami and their feudal lords. In 1922, when the Kivu vicariate was split and the Kabwayi and Kitega vicariates were founded, Ruanda-Urundi had eighteen missions with 30,302 baptized members and 6,041 catechumens; each post had its elementary school in which the best pupils became catechists; in addition, Mgr Hirth had created the nucleus of a seminary in Kabwayi in order to prepare his future collaborators for the priesthood.

214. — During this era, the "Sœurs Blanches" came to join the missionaries in six posts and devoted themselves to teaching women and girls as well as to giving medical care in dispensaries; they also organized a novitiate for native nuns.

Expansion (1922-1940).

215. — During this period great numbers of people converted, followed, somewhat later, by their leaders; the number of faithful reached 990,000.

What are the human factors that made so much progress in evangelization possible? A primordial element is undoubtedly the pacification of the Territory; when the authority of the young Mwami, represented by the Regency Council, was established in Urundi by the Belgian government, rivals and separatists quickly submitted; in Ruanda, the single authority admitted, in principle by everyone, was maintained after suppression of arbitrary power contrary to universal law and order; in both kingdoms the people breathed more freely and submitted easily to those who, from the beginning, had been their defenders.

Pacification also accentuated another element which, from the start, facilitated missionary activities; this was the religious sense and the fundamental honesty of a people who lived poorly, ignorant of the promises of the large centers and who were prepared to receive Christian civilization.

The rather severe recruiting methods, which were however adapted to local conditions, were very effective. A catechumenate lasting four years, consisting of attendance twice a week at chapel-schools, presided over by resident catechists as well as by itinerant missionaries, enabled large groups of people to receive religious instruction without upsetting the socio-economic structure.

216. — At the same time, both vicariates received appreciable reinforcements in personnel; the first native priests joined the missionaries and the "Frères de la Charité de Gand" were entrusted with the "Groupe scolaire d'Astrida" as well as with the Kitega school for the training of elementary school teachers. The "Sœurs Blanches" were joined by the "Dames de Marie", the "Dames Bernardines", the "Dames Chanoinesses de Saint-Augustin", the "Sœurs Penitentes d'Opbraekel" as well as by native nuns: Benebikira and Beneterera. The influence of the Church over the feminine element of the population was thus increased tenfold.

217. — It was also during this period that the agreement concerning education was made between the Belgian Government and the missions. Although basic instruction is still given to thousands of young catechumens by the missions alone, complete programs of scholastic instruction have been made possible only through the collaboration of the missions and the government.

Organization (1940-1958).

218. — Since the end of the war, missionary personnel has been considerably increased by the arrival of many congregations: "Pères Jésuites, Salésiens, Religieux du Saint-Sacrement", priests of the Namur and Liège dioceses, "Frères des Ecoles Chrétiennes, Frères Maristes, Frères de Notre-Dame de la Miséricorde, Frères de Charles de Foucauld, Religieuses de l'Assomption, Auxiliatrices des Ames du Purgatoire, Sœurs de Saint-Vincent-de-Paul, Sœurs Dominicaines, Religieuses Carmélites, Sœurs de Charles de Foucauld", without omitting the native congregation of the "Frères Joséphites". Thanks to the devotion of all these priests and nuns, the organization effort could be made without slowing up expansion.

To endure, the Church must take root in the country and must live the life of its children there; it must fulfill its own spiritual needs. This period, which may still seem far off, must however be prepared for now through the organization of native clergy, religious communities and the training of leaders to direct apostolic and social work of all kinds. This movement, outlined during earlier periods, has undergone considerable development during the past few years.

219. — In 1960 the five pre-existing vicariates were elevated to either archdiocese (Kitega and Kabgayi) or diocese (Nyundo in Ruanda-Ngozi and Usumbura in Urundi). A Munyarunda bishop, Mgr Bigirimana has been presiding over the destinies of the Nyundo see since 1960, whereas the Usumbura see was entrusted to Mgr Ntuyahaga, Murundi, in 1959.

There are 108 mission stations of which 42 are entrusted to native clergy; 335 "Pères Blancs", aided by 168 native priests, direct the various missions; they receive assistance from 139 European priests and

209 nuns; in addition, the native congregations include 131 native priests and more than 1,400 native nuns.

As of December 31, 1958, the number of baptized Christians and catechumens reached the imposing figure of 2,216,831.

220. — The activity of the Catholic missions, infinitely diversified, embraces all aspects of family and social life: education, medical activity, youth movements, welfare, press, cinema, etc.

221. — The chapter on education describes in detail the many schools subsidized by the government as well as the "congreganist" government schools staffed by clergy. Besides this participation of the missions in the field of education, the Catholic Church now has almost 3,000 chapel-schools or catechumenate posts, attended by almost 300,000 pupils; seven lower seminaries, two higher seminaries and eleven noviciates group 1,811 young people planning to devote their lives to the Church.

222. — In the medical field, the Catholic missions set up three hospitals, nineteen dispensaries and seven maternities having about 1,000 beds and staffed with 3 doctors, 3 medical auxiliaries, 53 European nurses and 62 native nurses and nurses' aids.

223. — The social action of the missions has crystallized in other activities; until the present time, about forty needlework schools, three orphanages, mutual welfare societies, study circles, libraries, etc., have been created. (These activities have been mentioned in the chapters relative to social work and cultural life.)

224. — Church-sponsored youth movements have developed considerably during the past few years. Scouts, chiro, young Christian and Xaverian workers group more than 7,000 members.

225. — The missions publish on their own, in the vernacular language, the didactic material necessary in their teaching. Four print shops (the biggest are the one in Kabwayi and the "Presses Lavigerie d'Usumbura") do various printing work and, more particularly, publish a few important newspapers and periodicals for the native population among which should be mentioned, among others, the bi-monthlies "Hobe" and "Kinyamateka" in Rwanda, the monthlies "Ndongozi" and "Kindugu" in Rundi and "Hodi" in Swahili. These periodicals have circulations ranging from twenty to forty thousand. In addition, an important weekly: "Temps Nouveaux d'Afrique" is published by the "Presses Lavigerie" in Usumbura; its circulation has now reached five thousand copies.

226. — Finally, an important educational task is being carried on through films. The CCACC ("Centre Congolais d'Action Catholique Cinématographique"), for which the "Pères Blancs" make up the team of cameramen, has been making educational and recreational films

in the Congo and Ruanda-Urundi; these motion pictures, presented under the name "Africa Films", are very much appreciated by the native public. The CCACC has been subsidized by the Native Welfare Fund.

THE PROTESTANT MISSIONS

227. — Protestant missionary work in Ruanda began at the turn of the century. The first pastor sent by the Bethel Missionary Society in Westphalia, Mr. Johanssen, founded the small missionary post at Kirinda, about twenty-five miles northwest of Nyanza, in 1907; very well received by the population, and in particular by Mwami Musinga, he went to his Court every week in order to give religious instruction to the Mwami's children.

Three other missions were established in Ruanda between 1908 and 1910: Rubengera, Remera and Zaza; this last post was later abandoned. By the beginning of the war, much had already been accomplished; houses, schools, temples and dispensaries, although built of temporary material, survived the hostilities.

228. — In Urundi, on the other hand, the activities of the Neukirchen Missionary Society were very limited in 1914 and all their buildings were destroyed after the departure of the missionaries who were imprisoned. Their very brief evangelization made little impression on the population.

229. — In 1920, the Belgian King asked the "Société Belge des Missions Protestantes", which had just been organized, to continue the work begun by the Bethel Society. In 1921, the first missionaries arrived in Ruanda and the Kirinda, Rubengera and Remera posts expanded their activities which have continued until the present time.

230. — In 1926, two English missionaries, Dr. A. C. Stanley Smith and Reverend G. Holmes, were sent by the Church Missionary Society and arrived in Gahindi where, with the help of a young Rwanda, Kosiya Shalita, born in Uganda where his father had emigrated, they built with their own hands, a small hut of quarry stones which became the first residence of a large organization including, at present, eight mission posts, three of which are in Urundi, with six rural hospitals, seven central schools, hundreds of extension schools and chapel-schools distributed throughout the Territory. The personnel now includes a bishop and about fifty missionaries among whom are ten doctors, twelve nurses and as many graduated elementary school teachers; in addition, eighteen native pastors have been ordained.

231. — In 1927, the Danish Baptist Mission took over the missionary posts occupied before the war by the "Neukirchen Mission Gesellschaft" and the first missionaries, Mr. and Mrs. Andersen, settled in Musema, in the Ngozi territory and founded the Rubura Mission a

few years later. In 1935 and 1936 the Muyebe and Kivimba posts, both situated in the Kitega territory, which had been taken over by the Danish Baptist Mission, were given over to the Friends Evangelical Mission and the Free Methodist Mission respectively.

232. — In 1936, the Free Swedish Mission, which had settled in the Kivu district, in the Belgian Congo, began to carry on evangelical work in southern Urundi, in Kiremba and Kayogoro; since then, three new posts have been established in Urundi and two in Ruanda.

233. — Finally, the Immanuel Mission and the World Gospel Mission have recently become established in Usumbura and on the Rusizi plain, respectively, as well as in Moso.

234. — The Protestant missionaries, both men and women, animated by the desire to spread the word of Christ and his love for humanity, have translated the Bible and preached the scriptures; in addition, they have aroused the interest of young people in work and have taught them various crafts; they have opened schools in each mission station and extensions on the hills, making sure that the programs in these schools conform to those of the government elementary schools; finally, they have devoted themselves very successfully to the medical care of the population and their twenty-eight hospitals and dispensaries minister to a large number of natives.

235. — Until 1949, all these philanthropic activities were supported solely by the help given by the followers of the various missionary societies; since then, medical activity first and then education were subsidized; at present, the government covers from 60 to 80 % of the social expenditures of the missions.

236. — Six of the existing eight missionary associations have combined to form the Alliance of Protestant Missions the aim of which is as follows:

- To determine the zones of influence of each missionary organization in order to avoid the scattering of effort and means of action;

- To facilitate relations between the government and the missions themselves;

- To develop a spirit of unity and cooperation in all fields of evangelization;

- To bring about the union of the different confessions with a view to creating a single Oecumenical Church; this aim has not yet been achieved, since the matter is still under study.

The Alliance is responsible for the organization and operation of various institutions:

- Two schools for the training of elementary school teachers, in Kivimba (Urundi) and in Remera (Ruanda);

- Two pedagogical apprenticeship schools, one in Musema (Urundi)

and the other in Shyogwe (Ruanda) for the training of monitors for the lower grades of elementary school;

— Two homes to house the Protestant pupils attending the "Groupe scolaire d'Astrida" and the Usumbura Professional School.

Finally, the Alliance has founded a leper colony in Nyankanda, Ruyigi territory; this colony provides for some eight hundred lepers and is subsidized by the FOREAMI, the FOPERDA and the Urundi Treasury.

237. — The Alliance has recently modified its statutes. Under the name of Protestant Alliance of Ruanda-Urundi, it unites the various communities resulting from the evangelical work of half a century; these communities group one hundred and fifty thousand members.

THE EVANGELICAL MISSION OF THE SEVENTH DAY ADVENTISTS

238. — In 1929, the first missionaries arrived in the present-day territories of Nyanza and Ruhengeri, in Gitwe and Rwankeri respectively. In 1925, they founded the Buganda Mission (Buganda territory); in 1930, the Ngoma Mission (Kibuye territory) and in 1937, the Ndora Mission (Ngozi territory).

Their staff includes thirty-two missionaries, men and women, two of whom are doctors and four nurses; about 20,000 pupils attend their 617 chapel-schools.

At present, the Adventists have 120,733 followers.

These various medical and educational activities are not subsidized by the government, but are supported solely by followers' donations; in 1957, the sum total of the tithes paid by native followers reached 1,522,000 francs.

ISLAM

239. — The Moslem religion is followed by a part of the population of Asian origin and by that fraction of the Moslemized African population bearing the generic name of Swahili. Its main centers are Usumbura, Rumonge, Nyanza Lac and Kitega in Urundi and Astrida, Nyanza, Gitarama, Kigali and Rwamagana in Ruanda. There are 35,000 Moslems in the country.

The few Koranic schools directed by Moslems are limited almost exclusively to religious teaching.

List of Religious Missions (1958).

A) Catholic missions.

- I. — 1. "Congrégation des Missionnaires d'Afrique ou Pères Blancs."
2. "Compagnie de Jésus."
3. "Congrégation des Religieux Salésiens."
4. "Religieux du Très Saint-Sacrement."
5. "Bénédictins."
- II. — 6. Local clergy.
- III. — 7. "Frères de la Charité."
8. "Frères des Ecoles Chrésiennes."
9. "Frères Maristes."
10. "Frères de Notre-Dame de la Miséricorde."
11. "Petits Frères de Charles de Foucauld."
- IV. — 12. "Frères Joséphites."
- V. — 13. "Sœurs Missionnaires de Notre-Dame d'Afrique ou Sœurs Blanches."
14. "Dames Bernardines."
15. "Dames Chanoinesses de Saint-Augustin."
16. "Dames de Marie."
17. "Sœurs Pénitentes d'Opbraekel."
18. "Religieuses de l'Assomption."
19. "Auxiliaatrices des Ames du Purgatoire."
20. "Sœurs de Saint-Vincent-de-Paul, de Lendeledé."
21. "Sœurs Dominicaines."
22. "Religieuses Carmélites."
23. "Petites Sœurs de Charles de Foucauld."
24. "Sœurs du Précieux Sang."
25. "Sœurs de la Visitation."
- VI. — 26. Benebikira.
27. Benetereziya.

B) Protestant missions.

1. Ruanda General and Medical Mission Auxiliary of the Church Missionary Society of London.
2. Free Methodist Mission.
3. Danish Baptist Mission.
4. Friends' Evangelical Mission.
5. World Gospel Mission.
6. "Société Belge des Missions Protestantes."
7. Free Swedish Mission.
8. Immanuel Mission.

C) Evangelical Mission of the Seventh Day Adventist.

The religions (1958).

FAITHS AND MISSIONS	Mission stations	Catechumenate posts	Missionaries	Native clergy	Follower s
I. — Catholic religion					
Pères Blancs and native priests — Apostolic vicariate of : Kabwayi	44	1,311	121	77	720,944
Kitega	28	855	116	40	795,303
Ngozi	22	651	79	12	550,766
Nyundo	14	452	19	39	141,910
Pères jésuites	1	—	15	1	—
Pères du T.S. sacrement	1	—	6	5	—
Pères salésiens	2	—	19	—	—
Pères bénédictins	1	—	6	—	—
Prêtres séculiers	5	—	16	—	—
Frères de la charité	5	—	46	14	—
Frères des écoles chrétiennes	3	—	11	2	—
Frères maristes	2	—	9	6	—
Frères de N.D. de la miséricorde	1	—	9	—	—
Frères josphites	18	—	—	91	—
Dames chanoinesses de Saint Augustin	2	—	24	—	—
Dames de Marie	6	—	32	—	—
Dames bernardines	3	—	38	8	—
Sœurs de N.D. d'Afrique	19	—	148	—	—
Sœurs pénitentes	2	—	11	—	—
Sœurs carmélites de Zaza	1	—	6	12	—
Sœurs auxiliaires du purgatoire	1	—	12	—	—
Sœurs de l'Assomption	1	—	12	—	—
Sœurs dominicaines	1	—	4	6	—
Sœurs Saint Vincent de Paul	2	—	7	—	—
Sœurs benedikira	34	—	—	226	—
Sœurs benetereziya	18	—	—	182	—
Sœurs du précieux sang	1	—	5	—	—
Sœurs de la visitation	2	—	7	—	—
Totals	240	3,269	778	722	2,216,831
II. Protestant religion					
Church Missionary Society (C.M.S.)	8	1,771	46	26	93,040
Friends Evangelic Mission (F.E.M.)	4	55	25	7	6,329
Immanuel Mission (I.M.O.)	2	30	6	5	1,574
Danish Baptist Mission (D.B.M.)	2	22	16	4	17,000
Free Methodist Mission (M.F.M.)	5	268	24	—	23,300
World Gospel Mission (W.G.M.)	3	65	24	69	5,053
Free Swedish Mission (F.S.M.)	8	375	31	45	80,000
Société Belge des Missions Protestantes (S.B.M.P.)	3	209	11	—	5,173
Totals	35	2,795	183	156	233,090
III. Other religions					
Seventh Day Adventists	5	611	32	74	120,731
Israelites	1	—	—	—	173
Orthodox	1	—	—	—	607
Hindus and Buddists	5	—	—	—	193
Ismaili (Islam)	3	—	—	—	904
Ithnasheri (Islam)	6	—	—	—	290
Summi (Islam)	26	—	—	—	33,311
Totals	47	611	32	74	156,210
General totals	322	6,675	993	952	2,606,141

Religious schools (1958).

Religions	Schools	Teachers	Pupils
<i>Catholic religion :</i>			
Chapel-schools	2,938	4,551	280,377
Lower seminaries	7	55	1,410
Higher seminaries	2	15	143
Noviciates for native priests . . .	6	11	72
Noviciates for native nuns	5	13	186
Totals . . .	2,958	4,645	282,188
<i>Protestant religions :</i>			
Chapel-schools	1,667	1,904	76,036
Schools for catechists	14	14	677
Schools for clergymen	4	21	74
Totals . . .	1,685	1,939	76,787
<i>Other religions :</i>			
Seventh Day Adventists Chapel-schools	617	669	19,149
Islam :			
Koranic schools	26	37	1,423
Totals . . .	643	706	20,572
General totals . . .	5,286	7,290	379,547

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